

Early English Text Society.

Original Series, No. 153.

Itandeville's Travels,

Translated from the French of Jean d'Outremeuse.

EDITED FROM
MS. COTTON TITUS c. XVI,
IN THE BRITISH MUSEUM.

BY

P. HAMELIUS,

PROFESSOR OF ENGLISH LITERATURE IN THE UNIVERSITY OF LIÈGE.

VOL. I.: TEXT.

LONDON:

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY

BY KEGAN PAUL, TRENCH, TRÜBNER & CO., LTD.,

BROADWAY HOUSE, LUDGATE HILL, E.C. 4.

AND BY HUMPHREY MILFORD, OXFORD UNIVERSITY PRESS

AMEN CORNER, E.C. 4, AND IN NEW YORK.

MDCCLXXIX

Early English Text Society.

COMMITTEE OF MANAGEMENT:

Honorary Director:

PROFESSOR I. GOLLANCZ, Litt.D., KING'S COLLEGE, LONDON, W.C. 2.

Assistant Director: MAJOR JOHN MUNRO, R.E.

Honorary Secretary:

W. A. DALZIEL, Esq., 67, VICTORIA ROAD, FINSBURY PARK, LONDON, N. 4.

Hon. Secs. { North & East: Prof. G. L. KITTBEDGE, Harvard Coll., Cambr., Mass.
for America: { South & West: Prof. J. W. BRIGHT, Johns Hopkins Univ., Baltimore.

Dr. HENRY BRADLEY.

MR. HENRY LITTLEHALES

REV. DR. ANDREW CLARK.

MR. A. W. POLLARD, M.A.

PROFESSOR W. P. KER, LL.D.

MR. ROBERT STEELE.

SIR SIDNEY LEE, Litt.D.

SIR GEORGE F. WARNER.

Bankers:

THE UNION OF LONDON AND SMITHS BANK, 2, PRINCES STREET,
LONDON, E.C.

The Subscription to the Society, which constitutes membership, is £1 1s. a year for the ORIGINAL SERIES, and £1 1s. for the EXTRA SERIES, due in advance on the 1st of JANUARY, and should be paid by Cheque, Postal Order, or Money-Order, crossed 'Union of London and Smiths Bank,' to the Hon. Secretary, W. A. DALZIEL, Esq., 67, Victoria Road, Finsbury Park, London, N. Members who want their Texts posted to them must add to their prepaid Subscriptions 1s. for the Original Series, and 1s. for the Extra Series, yearly. The Society's Texts are also sold separately at the prices put after them in the Lists; but Members can get back Texts at one-third less than the List-prices by sending the cash for them in advance to the Hon. Secretary.

THE EARLY ENGLISH TEXT SOCIETY was started by the late DR. FURNIVALL in 1864 for the purpose of bringing the mass of Old English Literature within the reach of the ordinary student, and of wiping away the reproach under which England had long rested, of having felt little interest in the monuments of her early language and life.

On the starting of the Society, so many Texts of importance were at once taken in hand by its Editors, that it became necessary in 1867 to open, besides the *Original Series* with which the Society began, an *Extra Series* which should be mainly devoted to fresh editions of all that is most valuable in printed MSS. and Caxton's and other black-letter books, though first editions of MSS. will not be excluded when the convenience of issuing them demands their inclusion in the Extra Series.

During the fifty years of the Society's existence, it has produced, with whatever shortcomings, and at a cost of over £35,000, an amount of good solid work for which all students of our Language, and some of our Literature, must be grateful, and which has rendered possible the beginnings (at least) of proper Histories and Dictionaries of that Language and Literature, and has illustrated the thoughts, the life, the manners and customs of our forefathers and foremothers.

But the Society's experience has shown the very small number of those inheritors of the speech of Cynewulf, Chaucer, and Shakspeare, who care two guineas a year for the records of that speech. The Society has never had money enough to produce the Texts that could easily have been got ready for it; and Editors are now anxious to send to press the work they have prepared. The necessity has therefore arisen for trying to increase the number of the Society's members, and to induce its well-wishers to help it by gifts of money, either in one sum or by instalments. The Committee trust that every Member will bring before his or her friends and acquaintances the Society's claims for liberal support. Until all Early English MSS. are printed, no proper History of our Language or Social Life is possible.

ORIGINAL SERIES. (*One guinea each year.*)

1. Early English Alliterative Poems, ab. 1360 A.D., ed. Rev. Dr. R. Morris. 16s. 1864
2. Arthur, ab. 1440, ed. F. J. Furnivall, M.A. 4s. "
3. Lauder on the Dewte of Kyngis, &c., 1556, ed. F. Hall, D.C.L. 4s. "
4. Sir Gawayne and the Green Knight, ab. 1360, ed. Rev. Dr. R. Morris. 10s. "
5. Hume's Orthographie and Congruitie of the Britan Tongue, ab. 1617, ed. H. B. Wheatley. 4s. 1865
6. Lancelot of the Laik, ab. 1500, ed. Rev. W. W. Skeat. 8s. "
7. Genesis & Exodus, ab. 1250, ed. Rev. Dr. R. Morris. 8s. "
8. Morte Arthure, ab. 1440, ed. E. Brook. 7s. "
9. Thynne on Speght's ed. of Chaucer, A.D. 1539, ed. Dr. G. Kingsley and Dr. F. J. Furnivall. 10s. "
10. Merlin, ab. 1440, Part I., ed. H. B. Wheatley. 2s. 6d. "
11. Lyndesay's Monarchie, &c., 1552, Part I., ed. J. Small, M.A. 3s. "
12. Wright's Chaste Wife, ab. 1462, ed. F. J. Furnivall, M.A. 1s. "
13. Sainte Marherete, 1200-1330, ed. Rev. O. Cockayne: re-edited by Dr. Otto Glauning. 1866
14. Kyng Horn, Floris and Blanchefour, &c., ed. Rev. J. R. Lumby, D.D., re-ed. Dr. G. H. McKnight. 5s. "
15. Political, Religious, and Love Poems, ed. F. J. Furnivall. 7s. 6d. "
16. The Book of Quinte Essence, ab. 1460-70, ed. F. J. Furnivall. 1s. "
17. Parallel Extracts from 45 MSS. of Piers the Plowman, ed. Rev. W. W. Skeat. 1s. "
18. Hal Meidenhad, ab. 1200, ed. Rev. O. Cockayne, re-edited by Dr. F. J. Furnivall. "
19. Lyndesay's Monarchie, &c., Part II., ed. J. Small, M.A. 3s. 6d. "
20. Richard Rolle de Hampole, English Prose Treatises of, ed. Rev. G. G. Perry. 1s. "
21. Merlin, Part II., ed. H. B. Wheatley. 4s. "
22. Partenay or Lusignen, ed. Rev. W. W. Skeat. 6s. "
23. Dan Michel's Ayenbite of Inwyt, 1340, ed. Rev. Dr. R. Morris. 10s. 6d. "
24. Hymns to the Virgin and Christ; the Parliament of Devils, &c., ab. 1430, ed. F. J. Furnivall. 8s. 1867
25. The Stations of Rome, the Pilgrims' Sea-voyage, with Glens Maydenhod, ed. F. J. Furnivall. 1s. "
26. Religious Pieces in Prose and Verse, from R. Thornton's MS., ed. Rev. G. G. Perry. 5s. [1913] "
27. Levin's Manipulus Vocabulorum, a ryming Dictionary, 1570, ed. H. B. Wheatley. 12s. "
28. William's Vision of Piers the Plowman, 1362 A.D.; Text A, Part I., ed. Rev. W. W. Skeat. 6s. "
29. Old English Homilies (ab. 1220-30 A.D.). Series I, Part I. Edited by Rev. Dr. R. Morris. 7s. "
30. Pierce the Ploughmans Crede, ed. Rev. W. W. Skeat. 2s. "
31. Myrr's Duties of a Parish Priest, in Verse, ab. 1420 A.D., ed. E. Peacock. 4s. 1868
32. Early English Meals and Manners: the Boke of Nourture of John Russell, the Bokes of Keruynge, Curtasye, and Demeanor, the Babees Boke, Urbanitatis, &c., ed. F. J. Furnivall. 12s. "
33. The Knight de la Tour Landry, ab. 1440 A.D. A Book for Daughters, ed. T. Wright, M.A. "
34. Old English Homilies (before 1300 A.D.). Series I, Part II., ed. R. Morris, LL.D. 8s. "
35. Lyndesay's Works, Part III.: The Historie and Testament of Squyer Meldrum, ed. F. Hall. 2s. "
36. Merlin, Part III. Ed. H. B. Wheatley. On Arthuran Localities, by J. S. Stuart Glennie. 12s. 1869
37. Sir David Lyndesay's Works, Part IV., Ane Satyre of the Three Estaites. Ed. F. Hall, D.C.L. 4s. "
38. William's Vision of Piers the Plowman, Part II. Text B. Ed. Rev. W. W. Skeat, M.A. 10s. 6d. "
39. Alliterative Romance of the Destruction of Troy. Ed. D. Donaldson & G. A. Panton. Pt. I. 10s. 6d. "
40. English Gilds, their Statutes and Customs, 1389 A.D. Edit. Toulmin Smith and Lucy T. Smith, with an Essay on Gilds and Trades-Unions, by Dr. L. Brentano. 21s. 1870
41. William Lauder's Minor Poems. Ed. F. J. Furnivall. 3s. "
42. Bernardus De Cura Rei Familiaris, Early Scottish Prophecies, &c. Ed. J. R. Lumby, M.A. 2s. "
43. Ratia Ravyn, and other Moral and Religious Pieces. Ed. J. R. Lumby, M.A. 8s. "
44. The Alliterative Romance of Joseph of Arimathe, or The Holy Grail: from the Vernon MS.; with W. de Worde's and Pynson's Livcs of Joseph: ed. Rev. W. W. Skeat, M.A. 5s. 1871
45. King Alfred's West-Saxon Version of Gregory's Pastoral Care, edited from 2 MSS., with an English translation, by Henry Sweet, Esq., B.A., Balliol College, Oxford. Part I. 10s. "
46. Legends of the Holy Rood, Symbols of the Passion and Cross Poems, ed. Rev. Dr. R. Morris. 10s. "
47. Sir David Lyndesay's Works, Part V., ed. Dr. J. A. H. Murray. 3s. "
48. The Times' Whistle, and other Poems, by R. C., 1616; ed. by J. M. Cowper, Esq. 6s. "
49. An Old English Miscellany, containing a Bestiary, Kentish Sermons, Proverbs of Alfred, and Religious Poems of the 13th cent., ed. from the MSS. by the Rev. R. Morris, LL.D. 10s. 1872
50. King Alfred's West-Saxon Version of Gregory's Pastoral Care, ed. H. Sweet, M.A. Part II. 10s. "
51. The Life of St Juliana, 2 versions, A.D. 1230, with translations; ed. T. O. Cockayne & E. Brook. 2s. "
52. Palladius on Husbandrie, englishit (ab. 1420 A.D.), ed. Rev. Bafton Lodge, M.A. Part I. 10s. "
53. Old-English Homilies, Series II., and three Hymns to the Virgin and God, 15th-century, with the music to two of them, in old and modern notation; ed. Rev. R. Morris, LL.D. 8s. 1873
54. The Vision of Piers Plowman, Text C: Richard the Redeles (by William, the author of the Vision) "

56. The Gest Hystoriale of the Destruction of Troy, in alliterative verse; ed. by D. Donaldson, Esq., and the late Rev. G. A. Panton. Part II. 10s. 6d. 1874
57. The Early English Version of the "Cursor Mundi"; in four Texts, edited by the Rev. R. Morris, M.A., LL.D. Part I, with 2 photolithographic facsimiles. 10s. 6d. "
58. The Blickling Homilies, 971 A.D., ed. Rev. R. Morris, LL.D. Part I. 8s. "
59. The "Cursor Mundi" in four Texts, ed. Rev. Dr. R. Morris. Part II. 15s. 1875
60. Meditations on the Soper of our Lorde (by Robert of Brunne), edited by J. M. Cowper. 2s. 6d. "
61. The Romance and Prophecies of Thomas of Ercelesdoun, from 5 MSS.; ed. Dr. J. A. H. Murray. 10s. 6d. "
62. The "Cursor Mundi," in four Texts, ed. Rev. Dr. R. Morris. Part III. 15s. 1876
63. The Blickling Homilies, 971 A.D., ed. Rev. Dr. R. Morris. Part II. 7s. "
64. Francis Thynne's Emblemes and Epigrams, A.D. 1600, ed. F. J. Furnivall. 7s. "
65. Be Domes Dage (Bede's *De Die Judicii*, &c., ed. J. R. Lumby, B.D. 2s. "
66. The "Cursor Mundi," in four Texts, ed. Rev. Dr. R. Morris. Part IV., with 2 autotypes. 10s. 1877
67. Notes on Piers Plowman, by the Rev. W. W. Skeat, M.A. Part I. 21s. "
68. The "Cursor Mundi," in 4 Texts, ed. Rev. Dr. R. Morris. Part V. 25s. 1878
69. Adam Davie's 5 Dreams about Edward II., &c., ed. F. J. Furnivall, M.A. 5s. "
70. Generydes, a Romance, ed. W. Aldis Wright, M.A. Part II. 4s. "
71. The Lay Folks Mass-Book, four texts, ed. Rev. Canon Simmons. 25s. 1879
72. Palladius on Husbandrie, englisht (ab. 1420 A.D.). Part II. Ed. S. J. Herrtage, B.A. 15s. "
73. The Blickling Homilies, 971 A.D., ed. Rev. Dr. R. Morris. Part III. 10s. 1880
74. English Works of Wyclif, hitherto unprinted, ed. F. D. Matthew, Esq. 20s. "
75. Catholicon Anglium, an early English Dictionary, from Lord Monson's MS. A.D. 1488, ed., with Introduction & Notes, by S. J. Herrtage, B.A.; and with a Preface by H. B. Whentley. 20s. 1881
76. Aelfric's Metrical Lives of Saints, in MS. Cott. Jul. E 7., ed. Rev. Prof. Skeat, M.A. Part I. 10s. "
77. Beowulf, the unique MS. autotyped and transliterated, edited by Prof. Zupitza, Ph.D. 25s. 1882
78. The Fifty Earliest English Wills, in the Court of Probate, 1387-1439, ed. by F. J. Furnivall, M.A. 7s. "
79. King Alfred's Orosius, from Lord Tollerache's 8th century MS., Part I. ed. H. Sweet, M.A. 18s. 1883
- 79b. *Extra Volume*. Facsimile of the Epinal Glossary, ed. H. Sweet, M.A. 15s. "
80. The Early-English Life of St. Katherine and its Latin Original, ed. Dr. Emenkel. 12s. 1884
81. Piers Plowman: Notes, Glossary, &c. Part IV, completing the work, ed. Rev. Prof. Skeat, M.A. 18s. "
82. Aelfric's Metrical Lives of Saints, MS. Cott. Jul. E 7., ed. Rev. Prof. Skeat, M.A., LL.D. Part II. 12s. 1885
83. The Oldest English Texts, Charters, &c., ed. H. Sweet, M.A. 20s. "
84. Additional Analogs to 'The Wright's Chaste Wife,' No. 12, by W. A. Clouston. 1s. 1886
85. The Three Kings of Cologne. 2 English Texts, and 1 Latin, ed. Dr. C. Horstmann. 17s. "
86. Prose Lives of Women Saints, ab. 1610 A.D., ed. from the unique MS. by Dr. C. Horstmann. 12s. "
87. Early English Verse Lives of Saints (earliest version), Laud MS. 108, ed. Dr. C. Horstmann. 20s. 1887
88. Hy. Bradshaw's Life of St. Werburghs (Pynson, 1521), ed. Dr. C. Horstmann. 10s. "
89. Vices and Virtues, from the unique MS., ab. 1200 A.D., ed. Dr. F. Holthausen. Part I. 8s. 1888
90. Anglo-Saxon and Latin Rule of St. Benet, interlinear Glosses, ed. Dr. H. Legeman. 12s. "
91. Two Fifteenth-Century Cookery-Books, ab. 1430-1450, edited by Mr. T. Austin. 10s. "
92. Eadwine's Canterbury Psalter, from the Trin. Cambr. MS., ab. 1150 A.D., ed. F. Harsley, B.A. Pt. I. 12s. 1889
93. Defensor's Liber Scintillarum, edited from the MSS. by Ernest Rhodes, B.A. 12s. "
94. Aelfric's Metrical Lives of Saints, MS. Cott. Jul. E 7, Part III., ed. Prof. Skeat, Litt.D., LL.D. 15s. 1890
95. The Old-English version of Bede's Ecclesiastical History, re-ed. by Dr. Thomas Miller. Part I, § 1. 18s. "
96. The Old-English version of Bede's Ecclesiastical History, re-ed. by Dr. Thomas Miller. Pt. I, § 2. 15s. 1891
97. The Earliest English Prose Psalter, edited from its 2 MSS. by Dr. K. D. Buelbring. Part I. 15s. "
98. Minor Poems of the Vernon MS., Part I., ed. Dr. C. Horstmann. 20s. 1892
99. Cursor Mundi. Part VI. Preface, Notes, and Glossary; ed. Rev. Dr. R. Morris. 10s. "
100. Capgrave's Life of St. Katharine, ed. Dr. C. Horstmann, with Forewords by Dr. Furnivall. 20s. 1893
101. Cursor Mundi. Part VII. Essay on the MSS. their Dialects, &c., by Dr. H. Hape. 10s. "
102. Lanfranc's Chirurgie, ab. 1400 A.D., ed. Dr. R. von Fleischhacker. Part I. 20s. 1894
103. The Legend of the Cross, from a 19th century MS., &c., ed. Prof. A. S. Napier, M.A., Ph.D. 7s. 6d. "
104. The Exeter Book (Anglo-Saxon Poems), re-edited from the unique MS. by I. Gollancz, M.A. Part I. 20s. 1895
105. The Prymer or Lay-Folks Prayer-Book, Camb. Univ. MS., ab. 1420, ed. Henry Littlehales. Part I. 10s. "
106. R. Misiyn's Fire of Love and Mending of Life (Hampole), 1434, 1435, ed. Rev. R. Harvey, M.A. 15s. 1896
107. The English Conquest of Ireland, A.D. 1166-1185, 2 Texts, 1425, 1440, Pt. I, ed. Dr. Furnivall. 15s. "
108. Child-Marriages and -Divorces, Trothplights, &c. Chester Depositions, 1561-6, ed. Dr. Furnivall. 15s. 1897
109. The Prymer or Lay-Folks Prayer-Book, ab. 1420, ed. Henry Littlehales. Part II. 10s. "
110. The Old-English Version of Bede's Ecclesiastical History, ed. Dr. T. Miller. Part II, § 1. 15s. 1898
111. The Old-English Version of Bede's Ecclesiastical History, ed. Dr. T. Miller. Part II, § 2. 15s. "
112. Merlin, Part IV: Outlines of the Legend of Merlin, by Prof. W. E. Mead, Ph.D. 15s. 1899
113. Queen Elizabeth's Englishings of Boethius. Plutarch &c. &c., ed. Miss C. Pemberton. 15s. "
114. Aelfric's Metrical Lives of Saints, Part IV and last, ed. Prof. Skeat, Litt.D., LL.D. 10s. 1900
115. Jacob's Well, edited from the unique Salisbury Cathedral MS. by Dr. A. Brandeis. Part I. 10s. "
116. An Old-English Martyrology, re-edited by Dr. G. Herzfeld. 10s. "
117. Minor Poems of the Vernon MS., edited by Dr. F. J. Furnivall. Part II. 15s. 1901
118. The Lay Folks' Catechism, ed. by Canon Simmons and Rev. H. E. Nolloth, M.A. 5s. "
119. Robert of Brunne's Handlyng Synne (1303), and its French original, re-ed. by Dr. Furnivall. Pt. I. 10s. "

121. The Laud MS. Troy-Book, ed. from the unique Laud MS. 595, by Dr. J. E. Wülfing. Part I. 15s. 1902
122. The Laud MS. Troy-Book, ed. from the unique Laud MS. 595, by Dr. J. E. Wülfing. Part II. 20s. 1903
123. Robert of Brunne's Handlyng Synne (1303), and its French original, re-ed. by Dr. Furnivall. Pt. II. 10s. 1904
124. Twenty-six Political and other Poems from Digby MS. 102 &c., ed. by Dr. J. Kail. Part I. 10s. 1904
125. Medieval Records of a London City Church, ed. Henry Littlehales. Part I. 10s. "
126. An Alphabet of Tales, in Northern English, from the Latin, ed. Mrs. M. M. Banks. Part I. 10s. "
127. An Alphabet of Tales, in Northern English, from the Latin, ed. Mrs. M. M. Banks. Part II. 10s. 1905
128. Medieval Records of a London City Church, ed. Henry Littlehales. Part II. 10s. "
129. The English Register of Godstow Nunnery, ed. from the MSS. by the Rev. Dr. Andrew Clark. Pt. I. 10s. "
130. The English Register of Godstow Nunnery, ed. from the MSS. by the Rev. Dr. A. Clark. Pt. II. 15s. 1906
131. The Brut, or The Chronicle of England, edited from the best MSS. by Dr. F. Brie. Part I. 10s. "
132. John Metham's Works, edited from the unique MS. by Dr. Hardin Craig. [At Press. " "
133. The English Register of Osenev Abbey, by Oxford, ed. by the Rev. Dr. A. Clark. Part I. 15s. 1907
134. The Coventry Leet Book, edited from the unique MS. by Miss M. Dormer Harris. Part I. 15s. "
135. The Coventry Leet Book, edited from the unique MS. by Miss M. Dormer Harris. Part II. 15s. 1908
- 135b. *Extra Issue.* Prof. Manly's Piers Plowman & its Sequence, urging the fivefold authorship of the *Vision*.
136. The Brut, or The Chronicle of England, edited from the best MSS. by Dr. F. Brie. Part II. 15s. "
137. Twelfth-Century Homilies in MS. Bodley 343, ed. by A. O. Belfour, M.A. Part I, the Text. 15s. 1909
138. The Coventry Leet Book, edited from the unique MS. by Miss M. Dormer Harris. Part III. 15s. "
139. John Arderne's Treatises on Fistula in Ano, &c., ed. by D'Arcy Power, M.D. 15s. 1910
- 139 b, c, d, e, *Extra Issue.* The Piers Plowman Controversy: b. Dr. Jusserand's 1st Reply to Prof. Manly; c. Prof. Manly's Answer to Dr. Jusserand; d. Dr. Jusserand's 2nd Reply to Prof. Manly; e. Mr. E. W. Chambers's Article; f. Dr. Henry Bradley's Rejoinder to Mr. E. W. Chambers (issued separately). 10s. "
140. Capgrave's Lives of St. Augustine and St. Gilbert of Sempringham, A.D. 1451, ed. by John Munro 10s. "
141. Earth upon Earth, all the known texts, ed., with an Introduction, by Miss Hilda Murray, M.A. 10s. 1911
142. The English Register of Godstow Nunnery, edited by the Rev. Dr. Andrew Clark. Part III. 10s. "
143. The Wars of Alexander the Great, Thornton MS., ed. J. S. Westlake, M.A. 10s. "
144. The English Register of Osenev Abbey, by Oxford, edited by the Rev. Dr. Andrew Clark. Part II. 10s. 1912
145. The Northern Passion, ed. by Miss F. A. Foster, Ph.D. Part I, the four parallel texts. 15s. "
146. The Coventry Leet Book, ed. Miss M. Dormer Harris. Introduction, Indexes, etc. Part IV. 10s. 1913
147. The Northern Passion, ed. Miss F. A. Foster, Ph.D., Introduction, French Text, Variants and Fragments, Glossary. Part II. 15s. "
- [An enlarged re-print of No. 26, Religious Pieces in Prose and Verse, from the Thornton MS., edited by Rev. G. G. Perry. 5s.]
148. A Fifteenth-Century Courtesy Book and Two Franciscan Rules edited by R. W. Chambers, M.A., Litt.D., and W. W. Seton, M.A. 7s. 6d. 1914
149. Sixty-three Lincoln Diocese Documents, ed. by the Rev. Dr. Andrew Clark. 15s. "
150. The Old-English Rule of Bp. Chrodegang, and the Capitula of Bp. Theodulf, ed. Prof. Napier, Ph.D. 7s. 6d. "
151. The Lanterne of Light, ed. by Miss Lilian M. Swinburn, M.A. 15s. 1915
152. Early English Homilies, from Vesp. D. XIV., ed. by Miss Rubie D.-N. Warner. Part I, Text. 15s. 1915
153. Mandeville's Travels, ed. by Professor Paul Hamelius. Part I, Text. 15s. 1916

EXTRA SERIES. (*One guinea each year.*)

The Publications for 1867-1915 (one guinea each year) are:—

- I. William of Palerne; or, William and the Werwolf. Re-edited by Rev. W. W. Skeat, M.A. 13s. 1867
- II. Early English Pronunciation with especial Reference to Shakspeare and Chaucer, by A. J. Ellis, F.R.S. Part I. 10s. "
- III. Causton's Book of Curtesye, in Three Versions. Ed. F. J. Furnivall. 5s. 1868
- IV. Havelok the Dane. Re-edited by the Rev. W. W. Skeat, M.A. 10s. "
- V. Chaucer's Boethius. Edited from the two best MSS. by Rev. Dr. R. Morris. 12s. "
- VI. Chevelere Assigne. Re-edited from the unique MS. by Lord Aldenham, M.A. 3s. "
- VII. Early English Pronunciation, by A. J. Ellis, F.R.S. Part II. 10s. 1869
- VIII. Queens Elizabethes Achademy, &c. Ed. F. J. Furnivall. Essays on early Italian and German Books of Courtesy, by W. M. Rossetti and Dr. E. Oswald. 13s. "
- IX. Awdley's Fraternite of Vacabondes, Harman's Caveat, &c. Ed. E. Viles & F. J. Furnivall. 7s. 6d. "
- X. Andrew Boorde's Introduction of Knowledge, 1547, Dyetary of Helth, 1542, Barnes in Defence of the Berde, 1542-2. Ed. F. J. Furnivall. 15s. 1870
- XI. Barbour's Bruce, Part I. Ed. from MSS. and editions, by Rev. W. W. Skeat, M.A. 12s. "
- XII. England in Henry VIII's Time: a Dialogue between Cardin Pale & Lupset, by Thom. Starkey, Chaplain to Henry VIII. Ed. J. M. Cowper. Part II. 12s. (Part I. is No. XXXII, 1878, 8s.) 1871
- XIII. A Supplicacyon of the Beggars, by Simon Fish, 1528-9 A.D., ed. F. J. Furnivall; with A Supplication to our Moste Soueraigne Lorde; A Supplication of the Poore Commons; and The Decaye of England by the Great Multitude of Sheep, ed. by J. M. Cowper, Esq. 6s. "
- XIV. Early English Pronunciation, by A. J. Ellis, Esq., F.R.S. Part III. 10s. "
- XV. Robert Crowley's Thirty-One Epigrams, Voyce of the Last Trumpet, Way to Wealth, &c., A.D. 1550-1, edited by J. M. Cowper, Esq. 12s. 1872
- XVI. Chaucer's Treatise on the Astrolabe. Ed. Rev. W. W. Skeat, M.A. 6s.
- XVII. The Complaynt of Scotlande, 1549 A.D., with 4 Tracts (1542-48), ed. Dr. Murray. Part I. 10s. "
- XVIII. The Complaynt of Scotlande, 1549 A.D., ed. Dr. Murray. Part II. 5s. 1873
- XIX. Our Ladyes Myroure, A.D. 1530, ed. Rev. J. H. Blunt, M.A. 24s.
- XX. Lovelich's History of the Holy Grail (ab. 1450 A.D.), ed. F. J. Furnivall, M.A., Ph.D. Part I. 8s. 1874
- XXI. Barbour's Bruce, Part II., ed. Rev. W. W. Skeat, M.A. 4s. "
- XXII. Henry Brinklow's Complaynt of Roderick Mors (ab. 1542): and The Lamentacion of a Christian against the Cytie of London, made by Roderigo Mors. A.D. 1545. Ed. J. M. Cowper. 9s. "
- XXIII. Early English Pronunciation, by A. J. Ellis, F.R.S. Part IV. 10s. "
- XXIV. Lovelich's History of the Holy Grail, ed. F. J. Furnivall, M.A., Ph.D. Part II. 10s. 1875
- XXV. Guy of Warwick, 15th-century Version, ed. Prof. Zupitza. Part I. 20s.
- XXVI. Guy of Warwick, 15th-century Version, ed. Prof. Zupitza. Part II. 14s. 1876
- XXVII. Bp. Fisher's English Works (died 1535), ed. by Prof. J. E. B. Mayor. Part I, the Text. 16s. "
- XXVIII. Lovelich's Holy Grail, ed. F. J. Furnivall, M.A., Ph.D. Part III. 10s. 1877
- XXIX. Barbour's Bruce. Part III., ed. Rev. W. W. Skeat, M.A. 21s. "
- XXX. Lovelich's Holy Grail, ed. F. J. Furnivall, M.A., Ph.D. Part IV. 15s. 1878
- XXXI. The Alliterative Romance of Alexander and Dindimus, ed. Rev. W. W. Skeat. 6s. "
- XXXII. Starkey's "England in Henry VIII's time." Pt. I. Starkey's Life and Letters, ed. S. J. Hertridge. 8s. "
- XXXIII. Gesta Romanorum (englisht ab. 1440), ed. S. J. Hertridge, B.A. 15s. 1879
- XXXIV. The Charlemagne Romances.—1. Sir Ferumbras, from Ashm. MS. 39, ed. S. J. Hertridge. 15s. "
- XXXV. Charlemagne Romances:—2. The Sege of Melayne, Sir Otuel, &c., ed. S. J. Hertridge. 12s. 1880
- XXXVI. Charlemagne Romances:—3. Lyf of Charles the Grete, Pt. I., ed. S. J. Hertridge. 16s. "
- XXXVII. Charlemagne Romances.—4. Lyf of Charles the Grete, Pt. II., ed. S. J. Hertridge. 15s. 1881
- XXXVIII. Charlemagne Romances:—5. The Sowdane of Babylone, ed. Dr. Hausknecht. 15s. "
- XXXIX. Charlemagne Romances:—6. Ranz Colyear, Roland, Otuel, &c., ed. S. J. Hertridge, B.A. 15s. 1882
- XL. Charlemagne Romances:—7. Huon of Burdeux, by Lord Berners, ed. S. L. Lee, B.A. Part I. 15s. "
- XLI. Charlemagne Romances:—8. Huon of Burdeux, by Lord Berners, ed. S. L. Lee, B.A. Pt. II. 15s. 1883
- XLII. Guy of Warwick: 2 texts (Auchinleck MS. and Caos MS.), ed. Prof. Zupitza. Part I. 15s. "
- XLIII. Charlemagne Romances:—9. Huon of Burdeux, by Lord Berners, ed. S. L. Lee, B.A. Pt. III. 15s. 1884
- XLIV. Charlemagne Romances:—10. The Four Sons of Aymon, ed. Miss Octavia Richardson. Pt. I. 15s. "
- XLV. Charlemagne Romances:—11. The Four Sons of Aymon, ed. Miss O. Richardson. Pt. II. 20s. 1885
- XLVI. Sir Bevis of Hamton, from the Auchinleck and other MSS., ed. Prof. E. Kolbing, Ph.D. Part I. 10s. "
- XLVII. The Wars of Alexander, ed. Rev. Prof. Skeat, Litt.D., LL.D. 20s. 1886
- XLVIII. Sir Bevis of Hamton, ed. Prof. E. Kolbing, Ph.D. Part II. 10s. "
- XLIX. Guy of Warwick, 2 texts (Auchinleck and Caos MSS.), Pt. II., ed. Prof. J. Zupitza, Ph.D. 15s. 1887
- L. Charlemagne Romances.—12. Huon of Burdeux, by Lord Berners, ed. S. L. Lee, B.A. Part IV. 5s. "
- LI. Torrent of Portyngale, from the unique MS. in the Chetham Library, ed. E. Adam, Ph.D. 10s. "
- LII. Rulain's Dialogue against the Fener Pestilence. 1578 (ed. 1, 1574). Ed. M. & A. H. Bullen. 10s. 1888

L.V. Barbour's Bruce, ed. Rev. Prof. Skeat, Litt.D., LL.D. Part IV. 5s.	1889
LVI. Early English Pronunciation, by A. J. Ellis, Esq., F.R.S. Pt. V., the present English Dialects. 25s. "	"
LVII. Caxton's Eneydos, A.D. 1490, coll. with its French, ed. M. T. Culley, M.A. & Dr. F. J. Furnivall. 18s. 1890	"
LVIII. Caxton's Blanchardyn & Eglantine, c. 1489, extracts from ed. 1595, & French, ed. Dr. L. Kellner. 17s. "	"
LIX. Guy of Warwick, 2 texts (Auchinleck and Caus MSS.), Part III., ed. Prof. J. Zupitza, Ph.D. 15s. 1891	"
LX. Lydgate's Temple of Glass, re-edited from the MSS. by Dr. J. Schick. 15s. "	"
LXI. Hoccleve's Minor Poems, I, from the Phillips and Durham MSS., ed. F. J. Furnivall, Ph.D. 15s. 1892	"
LXII. The Chester Plays, re-edited from the MSS. by the late Dr. Hermann Deimling. Part I. 15s. "	"
LXIII. Thomas a Kempis's De Imitatione Christi, englisht ab. 1440, & 1502, ed. Prof. J. K. Ingram. 15s. 1898	"
LXIV. Caxton's Godfrey of Boloyne, or Last Siege of Jerusalem, 1481, ed. Dr. May N. Colvin. 15s. "	"
LXV. Sir Bevis of Hampton, ed. Prof. E. Kolbung, Ph.D. Part III. 15s. 1894	"
LXVI. Lydgate's and Burgh's Secrees of Philsoffres, ab. 1445—50, ed. R. Steele, B.A. 15s. "	"
LXVII. The Three Kings' Sons, a Romance, ab. 1500, Part I, the Text, ed. Dr. Furnivall. 10s. 1895	"
LXVIII. Melusine, the prose Romance, ab. 1300, Part I, the Text, ed. A. K. Donald. 20s. "	"
LXIX. Lydgate's Assembly of the Gods, ed. Prof. Oscar L. Triggs, M.A., Ph.D. 15s. 1896	"
LXX. The Digby Plays, edited by Dr. F. J. Furnivall. 15s. "	"
LXXI. The Towneley Plays, ed. Geo. England and A. W. Pollard, M.A. 15s. 1897	"
LXXII. Hoccleve's Regiment of Princes, 1411-12, and 14 Poems, edited by Dr. F. J. Furnivall. 15s. "	"
LXXIII. Hoccleve's Minor Poems, II, from the Ashburnham MS., ed. I. Gollancz, M.A. [At Press]	"
LXXIV. Secreta Secretorum, 3 prose Englishings, by Jas. Yonge, 1428, ed. R. Steele, B.A. Part I. 20s. 1898	"
LXXV. Speculum Gudonis de Warwyk, edited by Miss G. L. Morrill, M.A., Ph.D. 10s. "	"
LXXVI. George Ashby's Poems, &c., ed. Miss Mary Bateson. 15s. 1899	"
LXXVII. Lydgate's DeGulleville's Pilgrimage of the Life of Man, 1426, ed. Dr. F. J. Furnivall. Part I. 10s. "	"
LXXVIII. The Life and Death of Mary Magdalene, by T. Robinson, c. 1630, ed. Dr. H. O. Sommer. 5s. "	"
LXXIX. Caxton's Dialogues, English and French, c. 1488, ed. Henry Bradley, M.A. 10s. 1900	"
LXXX. Lydgate's Two Nightingale Poems, ed. Dr. Otto Glauning. 5s. "	"
LXXXI. Gower's Confessio Amantis, edited by G. C. Macaulay, M.A. Vol. I. 15s. "	"
LXXXII. Gower's Confessio Amantis, edited by G. C. Macaulay, M.A. Vol. II. 15s. 1901	"
LXXXIII. Lydgate's DeGulleville's Pilgrimage of the Life of Man, 1426, ed. Dr. F. J. Furnivall. Pt. II. 10s. "	"
LXXXIV. Lydgate's Reason and Sensuality, edited by Dr. E. Sieper. Part I. 5s. "	"
LXXXV. Alexander Scott's Poems, 1568, from the unique Edinburgh MS., ed. A. K. Donald, B.A. 10s. 1902	"
LXXXVI. William of Shoreham's Poems, re-ed. from the unique MS. by Dr. M. Konrath. Part I. 10s. "	"
LXXXVII. Two Coventry Corpus-Christi Plays, re-edited by Hardin Craig, M.A. 10s. "	"
LXXXVIII. Le Morte Arthur, re-edited from the Harleian MS. 2252 by Prof. Bruce, Ph.D. 15s. 1903	"
LXXXIX. Lydgate's Reason and Sensuality, edited by Dr. E. Sieper. Part II. 15s. "	"
XC. English Fragments from Latin Medieval Service-Books, ed. by Hy. Littlehales. 5s. "	"
XCI. The Macro Plays, from Mr. Gurney's unique MS., ed. Dr. Furnivall and A. W. Pollard, M.A. 10s. 1904	"
XCI. Lydgate's DeGulleville's Pilgrimage of the Life of Man, Part III., ed. Miss Loeck. 10s. "	"
XCI. Lovelich's Romance of Merlin, from the unique MS., ed. Dr. E. A. Kock. Part I. 10s. "	"
XCIV. Respublica, a Play on Social England, A.D. 1553, ed. L. A. Magnus, LL.B. 12s. 1905	"
XCIV. Lovelich's History of the Holy Grail, Pt. V.: The Legend of the Holy Grail, by Dorothy Kempe. 6s. "	"
XCVI. Mirr's Festival, edited from the MSS. by Dr. Erbe. Part I. 12s. "	"
XCVII. Lydgate's Troy Book, edited from the best MSS. by Dr. Hy. Bergen. Part I, Books I and II. 15s. 1906	"
XCVIII. Skelton's Magnyfience, edited by Dr. R. L. Ramsay, with an Introduction. 7s. 6d. "	"
XCIX. The Romance of Emaré, re-edited from the MS. by Miss Edith Rickert, Ph.D. 7s. 6d. "	"
C. The Harrowing of Hell, and The Gospel of Nicodemus, re-ed. by Prof. Hulme, M.A., Ph.D. 15s. 1907	"
CI. Songs, Carols, &c., from Richard Hill's Balliol MS., edited by Dr. Roman Dyboski. 15s. "	"
CII. Promptorium Parvulorum, the 1st English-Latin Dictionary, ed. Rev. A. L. Mayhew, M.A. 21s. 1908	"
CIII. Lydgate's Troy Book, edited from the best MSS. by Dr. Hy. Bergen. Part II, Book III. 10s. "	"
CIV. The Non-Cycle Mystery Plays, re-edited by O. Waterhouse, M.A. 15s. 1909	"
CV. The Tale of Beryn, with the Pardoner and Tapster, ed. Dr. F. J. Furnivall and W. G. Stone. 15s. "	"
CVI. Lydgate's Troy Book, edited from the best MSS. by Dr. Hy. Bergen. Part III. 15s. 1910	"
CVII. Lydgate's Minor Poems, edited by Dr. H. N. MacCracken. Part I, Religious Poems. 15s. [At Press.]	"
CVIII. Lydgate's Siege of Thebes, re-edited from the MSS. by Prof. Dr. A. Erdmann. Pt. I, The Text. 15s. 1911	"
CIX. Partonope, re-edited from its 3 MSS. by Dr. A. T. Bodtker. The Texts. 15s. "	"
CX. Caxton's Mirrour of the World, with all the woodcuts, ed. by O. H. Prior, M.A., Litt.D. 15s. 1912	"
CXI. Caxton's History of Jason, the Text, Part I, ed. by John Munro. 15s. "	"
CXII. Lovelich's Romance of Merlin, ed. from the unique MS. by Prof. E. A. Kock, Ph.D. 15s. 1913	"
CXIII. Poems by Sir John Salusbury, Robert Chester, and others, from Christ Church MS. 184, &c., ed. by Prof. Carleton Brown, Ph.D. 15s. "	"
CXV. The Chester Plays. Part II. 15s. 1914	"
CXVI. The Pauline Epistles, ed. Miss M. J. Powell. 15s. 1915	"
CXVII. Bp. Fisher's English Works, Pt. II, ed. by the Rev. Ronald Bayne. 15s. [Nearly ready.] 1914	"
CXVIII. The Gild of St. Mary, Lichfield, ed. by the late Dr. F. J. Furnivall. 7s. 6d. [Ready.] 1915	"
CXIX. The Craft of Nombrynge, ed. by R. Steele, B.A. 7s. 6d. [Nearly ready.] 1915	"

ORIGINAL SERIES.

The Publications for 1916 and subsequent years will probably be chosen from :—

- An Alphabet of Tales, in Northern English, from the Latin, ed. Mrs. M. M. Banks. Part III.
 The Alliterative Siege of Jerusalem, edited by the late Prof E. Kuhlmann, Ph.D. [*At Press*]
 North-English Metrical Homilies, from Ashmole MS. 42 &c, ed. G. H. Gerould, D.Litt.
 Vegetius on the Art of War, edited from the MSS by L. C. Wharton, M.A.
 A Stanzaic Exposition of the Feasts of the Church and the Life of Christ based on the *Legenda Aurea*, ed. from the MSS. Harl. 3909, Harl. 2250, and Addit. 3866, by Miss F. A. Foster, Ph. D. [*At Press*.]
 The Earliest English Apocalypse with a Commentary, edited by Dr. Anna C. Paves. [*At Press*.]
 Dives and Pauper, ed. from the MSS, by Mr. Richardson, M.A.
 Rules for Gunpowder and Ordnance, edited by G. Letham Small, M.A.
 Trevisa's Dialogus inter Militem et Clericum, Sermon by Fitz-Ralph, and Begynnyngs of the World, edited from the MSS. by Aaron J. Peery, M.A.

EXTRA SERIES.

The Publications for 1916 and subsequent years will probably be chosen from :—

- CKXIV. The Owl and Nightingale, 2 Texts parallel, ed. by the late G. F. H. Sykes, Esq. [*At Press*.]
 CKXVIII. The Gild of St. Mary, Lichfield, ed. by the late Dr. Furnivall.
 De Medicina, a 12th-century Englishing, re-edited by Prof. Joseph Delcourt. [*At Press*.]
 Lydgate's Minor Poems, ed. Dr. H. N. MacCracken. Part II, Secular Poems. [*At Press*.]
 Lydgate's Troy Book, ed. by Dr. Hy. Bergen. Part IV, Introduction, Notes, &c. [*At Press*.]
 Lydgate's Siege of Thebes, re-edited from the MSS. by Prof. Dr. A. Erdmann. Part II, Notes, &c.
 Melusine, the prose Romance, from the unique MS., ab. 1500, ed. A. K. Donald, B.A. Part II. [*At Press*.]
 Secreta Secretorum : three prose Englishings, ab. 1450, ed. R. Steele, B.A. Part II. [*At Press*.]
 The Book of the Foundation of St. Bartholomew's Hospital, London. MS. ab. 1425, ed. Dr. Norman Moore. (Set.
 Piers Plowman, the A Text, re-edited from the MSS. by R. W. Chambers, M.A., Litt.D., and J. H. G. Grafton,
 M.A. [*At Press*.]
 King Alisaunder, two parallel texts, ed. from Lincoln's Inn MS. 150 and Laud. Misc. 622 by L. F. Powell, Esq.
 [*At Press*.]
 Caxton's Paris and Vienne, ed. by O. H. Prior, Litt. D.
 Interludium de Clerico et Puella and Dux Moray, ed. Prof. J. M. Manly.

Other texts are in preparation.

July 1918.

Mandeville's Travels.

Early English Text Society.

Original Series, No. 153.

1919 (for 1916).

Price 15s.

NEW YORK : C. SCRIBNER & CO., LEYPOLDT & HOLT.

PHILADELPHIA : J. B. LIPPINCOTT & CO.

Manderiville's Travels,

Translated from the French of Jean d'Outremeuse.

EDITED FROM
MS. COTTON TITUS c.XVI,
IN THE BRITISH MUSEUM.

BY
P. HAMELIUS,
PROFESSOR OF ENGLISH LITERATURE IN THE UNIVERSITY OF LIÈGE.

VOL. I.: TEXT.

LONDON:
PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY
BY KEGAN PAUL, TRENCH, TRÜBNER & CO., LTD.,
BROADWAY HOUSE, LUDGATE HILL, E.C. 4.
AND BY HUMPHREY MILFORD, OXFORD UNIVERSITY PRESS
AMEN CORNER, E.C. 4, AND IN NEW YORK.

MDCCCXCIX.

Original Series, 153.

PRINTED IN GREAT BRITAIN BY RICHARD CLAY & SONS, LIMITED,
BRUNSWICK ST., STAMFORD ST, S.E. 1, AND BUNGAY, SUFFOLK.

TO
GENERAL LEMAN

DEFENDER OF LIÉGE

THIS EDITION OF A FAMOUS WORK WHICH LINKS
OLD ENGLAND WITH THE CITY OF LIÉGE
IS FITTINGLY AND GRATEFULLY
DEDICATED

PREFACE.

THE introduction and notes, in which the reasons for re-editing the Cotton MS. of Mandeville with hardly any emendations will be fully stated, are reserved for a later volume. For the present, it may be stated that the editor's choice lay between two principal manuscripts, the Cotton MS., first edited in 1725 and since then frequently reprinted from that edition, and the Egerton MS., edited with full commentary for the Roxburghe Club by Sir George Warner (1889). Imperfect as the Cotton version is, it adheres very closely to the French original, as represented in Sir George Warner's Anglo-French text, and in two Brussels MSS. copied by the present editor. Its mistakes are to a great extent due to the anonymous English translator. They exemplify the way in which the growth of literary Middle English was influenced by French phraseology, and they are traceable to three main causes: (1) the original French book, and *a fortiori* its Englisher, is quite inaccurate in its geography; (2) the Englisher followed a faulty manuscript; (3) he was very imperfectly acquainted with its language, and very slipshod in his grammar. On the whole, his method was that of a schoolboy, who follows his author literally, without much attention to sense or idiom.

For these reasons, the task of distinguishing between original mistakes, which an editor has no right to remove, and the copyist's scribal blunders has been found a delicate one, and no attempt has been made to produce a *correct* or faked text. The punctuation is the editor's. An account of the origin of Mandeville is to be found in the *Quarterly Review*, April, 1917.

P. H.

CONTENTS.

PART I.

CHAPTER		PAGE
	PROLOGUE	1
I.	TO TECHÉ 300 THE WEYE OUT OF ENGLOND TO COSTANTYNOPLE	4
II.	OF THE CROSS AND THE CROUNE OF OURE LORD JHESU CRIST	6
III.	OF THE CYTEE OF COSTANTYNOPLE & OF THE FEITH OF GREKES	9
IV.	OF SEYNT JOHN THE EUUANGELIST & OF YPOCRAS DOUGHTER TRANSFORMED FROM A WOMMAN TO A DRAGOUN	13
V.	[OF DIVERSITIES IN CYPRUS; OF THE ROAD FROM CYPRUS TO IERUSALEM, AND OF THE MARVELS OF THE FOSS FULL OF SAND]	16
VI.	OF MANYE NAMES OF SOUDANS, & OF THE TOUR OF BABILOYNE	21
VII.	OF THE CONTREE OF EGIPT; OF THE BRID FENIX; OF ARABYE; OF THE CYTEE OF CAYRE; OF THE CONNYNGE TO KNOWEN BAWME AND TO PREUEN IT, AND OF THE GERNERES OF JOSEPH	28
VIII.	OF THE YLE OF CECYLE; OF THE WEYE FRO BABYLOYNE TO THE MOWNT SYNAY; OF THE CHIRCHE OF SEYNTE KATERYNE, AND OF ALLE THE MERUAYLLES þERE	34
IX.	OF THE WEYE THAT GOTH FROM BABILOYNE, VNTO THE MOWNT SYNAY, & OF THE MERUEYLES þERE	37
X.	OF THE DESERT BETWENE THE CHIRCHE OF SEYNTE KATERYNE & IERUSALEM; OF THE DRIE TRE, & HOW ROSES CAM FIRST IN þE WORLD	42

EDITOR'S ANALYSIS.

[PART FIRST:

THE HOLY LAND AND THE NEAR EAST.]

CHAPTER		PAGE
	[PROLOGUE. VALUE OF THE PILGRIMAGE] . . .	1
[I.	THE WAY TO CONSTANTINOPLE]	4
[II.	THE CROSS AND CROWN]	6
[III.	CONSTANTINOPLE AND THE GREEK FAITH] . . .	9
[IV.	THE LADY OF LANGO]	13
[V.	CYPRUS AND ACRE]	16
[VI.	CAIRO AND THE SULTANS]	21
[VII.	EGYPT, BALM, THE PYRAMIDS]	28
[VIII.	FROM ITALY TO ALEXANDRIA]	34
[IX.	FROM CAIRO TO SINAI]	37
[X.	THE DESERT AND BETHLEHEM]	42

CHAPTER	PAGE
XI. OF THE PILGRIMAGES IN IERUSALEM & OF THE HOLY PLACES <i>perabowte</i>	48
XII. OF THE TEMPLE OF OURE LORD; OF THE CRUELTEE OF KING HEROD; OF THE MOUNT SYON; OF <i>PROBATICA PISCINA</i> , AND OF <i>NATATORIUM SYLOE</i>	53
XIII. OF THE DEDE SEE, AND OF THE FLOM JORDAN; OF THE HED OF SEYNT JOHN THE BAPTIST, & OF THE VSAGES OF THE SAMARITANES . . .	66
XIV. OF THE PROVINCE OF GALILEE & WHERE ANTECRIST <i>SCHALL BEN BORN</i> ; OF NAZARETH; OF THE AGE OF OURE LADY; OF THE DAY OF DOOM, & OF THE CUSTOMES OF IACOBITES, SURRYENES & OF THE VSAGES OF GEORGYENES. . . .	73
XV. OF THE CYTEE OF DAMASCE; OF .iij. WEYES TO IERUSALEM: ON BE LONDE & BE SEE, ANOTHER MORE BE LONDE <i>pan</i> BE SEE, AND THE THIRIDDE WEYE TO IERUSALEM: A&L BE LONDE . . .	81
XVI. OF THE CUSTOMES OF SARASINES, & OF <i>HIRE LAWE</i> , & HOW THE SOUDAN ARRESOND ME AUTOUR OF THIS BOOK, AND OF THE BEGYNNYNGE OF <i>MACHOMETE</i>	84

PART II.

XVII. OF THE LONDES OF ALBANYE AND OF LIBYE; OF THE WISSHINGES FOR <i>WACCHINGE</i> OF THE <i>SPEHHAUK</i> , & OF <i>NOES SCHIPPE</i>	95
XVIII. OF THE LOND OF IOB & OF HIS AGE; OF THE ARAY OF MEN OF CALDEE; OF THE LOND WHERE WOMMEN DUELLE WITHOUTEN COMPANYE OF MEN; OF THE <i>KNOULECHE</i> & <i>VERTUES</i> OF THE <i>VERRAY DYAMAUNT</i>	100
XIX. OF THE CUSTOMS OF YLES ABOUTEN YNDE: OF THE DIFFERENCE BETWIX YDOLES & <i>SIMULACRES</i> ; OF .iij. MANER GROWYNGES OF <i>PEPER</i> VPON o TREE; OF THE WELLE <i>pat</i> CHAUNGETH HIS ODOUR EUERY HOUR OF THE DAY, & <i>pat</i> IS <i>MERUAYLLE</i>	107

PTER		PAGE
[XI.	JERUSALEM AND THE SEPULCHRE]	48
[XII.	THE TEMPLE, SION AND OLIVET]	53
[XIII.	THE DEAD SEA, THE SAMARITANS]	66
[XIV.	GALILEE. CHRISTIAN SECTS]	73
[XV.	VARIOUS ROUTES TO JERUSALEM]	1
[XVI.	MAHOMET AND HIS LAW]	84

[PART SECOND:

THE COUNTRIES BEYOND THE HOLY LAND.]

[XVII.	ARMENIA. THE SPARROW-HAWK TALE	95
[XVIII.	CHALDEA. VARIETIES OF DIAMONDS]	100
[XIX.	INDIA. ITS SUPERSTITIONS]	107

CHAPTER	PAGE
XX. OF THE DOMES MADE BE SEYNT THOMAS HOND, OF DEVOUCIOUN & SACRIFICE MADE TO YDOLES PERE, IN THE CYTEE OF CALAMYE; AND OF THE PROCESSION IN GOYNGE ABOUTE THE CYTEE	114
XXI. OF THE EUYEL CUSTOMS VSED IN THE YLE OF LAMARY, & HOW THE ERIHE AND THE SEE BEN OF ROWND FORME AND SCHAFF, BE PREF OF THE SPERRE THAT IS CLEPT ANTARTYK, PAT IS FIX IN THE SOUTH	118
XXII. OF THE PALAYS OF THE KYNG OF THE YLE OF LAUA; OF THE TREES PAT BEREN MELE, HONY, WYN & VENYM, & OF OTHERE MERUAYLLES & CUSTOMS VSED IN THE YLES MARCHINGE PERE ABOUTEN	124
XXIII. HOW MEN KNOWEN BE THE YDOLE, 3IF THE SIKE SCHALL DYE OR NON; OF FOLK OF DYVERSE SCHAP AND MERUEYLOUSLY DIS- FIGURED, AND OF THE MONKES PAT 3EVEN HIRE RELEEF TO BADEWYNES, APES & MAR- MESETTES & TO OþER BESTES	132
XXIV. OF THE GRETE CHANE OF CHATAY; OF THE RIALTEE OF HIS PALAYS & HOW HE SITT AT METE, AND OF THE GRETE NOMBRE OF OFFICERES PAT SERUEN HYM	140
XXV. WHEREFORE HE IS CLEPT THE GRETE CHANE; OF THE STYLE OF HIS LETTRES, AND OF THE SUPERSCRIPCION ABOWTEN HIS GRETE SEALL & HIS PRYUEE SEALL	145
XXVI. OF THE GOVERNANCE OF THE GRETE CHANES COURT & WHAN HE MAKETH SOLEMPNE FESTES; OF HIS PHILOSOPHRES, AND OF HIS ARRAY WHAN HE RIDETH BE þE CONTRE	152
XXVII. OF THE LAWE & THE CUSTOMS OF THE TAR TARIENES, DUELLYNGE IN CHATAY, & HOW PAT MEN DON WHAN THE EMPEROUR SCHAL DYE, & HOW HE SCHAL BE CHOSEN	163
XXVIII. OF THE ROIALME OF THARSE & THE LONDES & KYNGDOMS TOWARDEN THE SEPTENTRIONAE PARTIES IN COMYNGE DOWN FROM THE LOND OF CHATHAY	169

CHAPTER	PAGE
[XX. ST. THOMAS. THE JUGGERNAUT CAR] . . .	114
[XXI. THE EARTH IS A SPHERE]	118
[XXII. STRANGE SPICES, STONES AND PEOPLE] . . .	124
[XXIII. IDOLATRY. TRANSMIGRATION OF SOULS] . . .	132
[XXIV. THE GREAT CAN'S COURT]	140
[XXV. RISE OF JENGHIZ KHAN]	145
[XXVI. SPLENDOUR OF THE CAN'S HOUSEHOLD] . . .	152
[XXVII. MANNERS OF THE TARTARS]	163
[XXVIII. TURKESTAN AND RUSSIA]	169

CHAPTER	PAGE
XXIX. OF THE EMPEROUR OF PERSYE AND OF THE LOND OF DERKNESSE, AND OF OTHER KYNG- DOMES þAT BELONGEN TO THE GRETE CANE OF CATHAY, AND OTHER LONDES OF HIS, VNTO THE SEE OF GRECE	171
XXX. OF THE CONTREES t YLES þAT BEN BEȝONDE THE LOND OF CATHAY t OF THE FRUTES þERE t OF .XXIJ. KYNGES ENCLOSED WITHYN THE MOUNTAYNES	175
XXXI. OF THE RYALL ESTATE OF PRESTRE IOHN t OF A RICHE MAN þAT MADE A MERUEYLOUS CASTELL AND CLEPED IT PARADYS t OF HIS SOTYLTEE	179
XXXII. OF THE DEUELES HEDE IN THE VALEYE PERILOUS, AND OF THE CUSTOMS OF FOLK IN DYUERSE YLES þAT BEN ABOUTEN IN THE LORDSCHIPE OF PRESTRE IOHN	187
XXXIII. OF THE GODENESS OF THE FOLK OF THE YLE OF BRAGMAN; OF KYNG ALISANDRE, AND WHEREFORE THE EMPEROUR OF YNDE IS CLEPT PRESTRE IOHN	194
XXXIV. OF THE HILLES OF GOLD þAT PISSEMYRES KEPEN, AND OF THE .IIIIJ. FLODES þAT COMEN FROM PARADYS TERRESTRE	200
XXXV. OF THE CUSTOMS OF KYNGES t OPERE þAT DWELLEN IN THE YLES COSTYNGE TO PRESTE IOHNES LOND, AND OF THE WORSCHIPE þAT THE SONE DOTH TO THE FADER WHAN HE IS DEDE	204

APPENDIX.

PART OF CHAPTER XV.	212
-----------------------------	-----

CHAPTER	PAGE
[XXIX. PERSIA AND TURKEY]	171
[XXX. THE LOST TRIBES. GOG AND MAGOG]	175
[XXXI. PRESTER JOHN. THE ASSASSINS]	179
[XXXII. THE VALE PERILOUS. MONSTERS]	187
[XXXIII. VIRTUOUS HEATHENS AND HERETICS]	194
[XXXIV. THE GOLD COUNTRY. PARADISE]	200
[XXXV. HEATHEN BELIEFS. THE POPE'S APPROVAL]	204

APPENDIX

PART OF CHAPTER XV.	212
-----------------------------	-----

[PART FIRST:
THE HOLY LAND AND THE
NEAR EAST.]

Mandeville's Travels.

- ¹ **F**OR als moche as the lond beyonde the see *pat* is to seye the holy lond *pat* men callen the lond of *pro-*
myssioun or of beheste passyng *aH* *opere* londes it is the
4 most worthi lond most excellent and lady & *sovereyn* of *aH*
opere londes & is blessed & haled of the *precyous* body
& blood of oure lord *ihesu crist*; jn the whiche land it
lykede him to take flesh & blood of the virgyne Marie to
8 enyone *pat* holy lond *wilk* his blessed feet; And *perre*
he wolde of his blessedness enombre him in the seyd
blessed & gloriouse virgine Marie & become man & worche
many myrales and *preche* and teche the feyth & the
12 lawe of crystene men vnto his children. And *perre* it
lykede him to suffre many requynges and scornes for
vs And he *pat* was kyng of heuene of eyr of erthe
of see & of *aH* thinges *pat* ben containyd in hem wolde
16 *aH* only be cleped kyng of *pat* lond whan he seyde:
REX SUM IUDeoruM; *pat* is to seyne: I am kyng of Jewes.
And *pat* lond he chees before *aH* *oper* londes as the beste
& most worthi lond & the most vertuose lond of *aH* the
20 world. For it is the herte and the myddes of all the
world, Wytnessyng the philosophere *pat* seyth thus:
VIRTUS RERuM IN MEDIO CONSISTIT that is to seye: the
vertue of thinges is in the myddes. And in *pat* lond he
24 wolde lede his lyf & suffre passion & deth of jewes for vs
for to bye & to delyuere vs from peyns of helle And
from deth *wilouten* ende, the whiche was ordeynd for vs
for ¹ the synne of oure formere fader Adam & for oure
28 owne synnes also. For as for himself he hadde non
cuyH deserved for he thoughte neuere cuyH ne did cuyH.

Prologue.
[1 fol. 2a]

Palestine
is the best of
countreys;

there our
lord liued
and died.

He called
Himself
King of the
Jews

It is the
centre of the
world:

our redemp-
tion was
achieved
there.
[1 fol. 2b]

It was thus
honoured
above all
lands
because it
lies in the
middle of
the earth

The dearest
price was
offred there
for redeem-
ing
mankind

How He
loved vs
sinners!

Therefore
we may well
love and
praise the
Holy Land,
which was
given to us
as an
inheritance.

[fol. 3 a]

Let us strive
to conquer
it from the
unbelievers

But the
lords are too
covetous

And he *pat* was kyng of glorie & of loye myghte best in
that place suffre deth because he ches in *pat* lond rathere
þan in any othere pere to suffre his passioun & his deth.
For he *pat* wil pupplische any thing to make it openly 4
knownen he wil make it to ben cryed & pronounced in the
myddel place of a town so *pat* the thing *pat* is proclaimed
& pronounced may euently steeche to aH parties. Right
so he *pat* was formyour of aH the world wolde suffre 8
for vs at ierusalem *pat* is the myddes of the world to
pat ende & entent *pat* his passioun & his deth *pat* was
pupplischt þere myghte ben knownen euently to aH the
parties of the world. See now how dere he boughte man 12
pat he made after his owne ymage & how dere he agen-
bought vs for the grete loue *pat* he hadde to vs & we neuere
deserued it to him. For more precyous catcht ne gretter
ransoun ne myghte he put for vs þan his blessed body 16
his precious blood & his holy lyf *pat* he thrailed for vs &
aH he offred for vs *pat* neuere did synne. Dere god, what
loue hadde he to vs his subiettes whan he *pat* neuere
trespassed wolde for trespassours suffre deth! Right wel 20
oughte vs for to loue & worscipe to drede & serue such a
lord and to worscipe & preyse such an holy lond *pat*
brought forth such fruyt þorgh the whiche euery man is
saued but it be his owne defaute. Wel may *pat* lond be 24
called *delitable* & a fructuous lond *pat* was bebledd &
moysted with the precyouse blode of oure lord ihesu crist,
the whiche is the same lond *pat* oure lord behighte vs in
heritage. And in *pat* lond he wolde dye as seised for to 28
leue it to vs his children. Wherefore euery gode cristene
man *pat* is of powere & hath whereof scholde peynen him
with aH his strengthe for to conquere oure right heritage
& chacen out aH the mysbeleenyng men. For wee ben 32
clept cristene men after crist oure fader And gif wee be
right children of crist we oughte for to chalenge the
heritage *pat* oure fader lafte vs & do it out of hethene
miennes hondes. But now pryde couetyse & envye han so 36
enflawmed the hertes of lordes of the world *pat* þei are

- more besy for to disherite here neyghbores more þan for
 to chalenge or to conquere here right heritage before seyd.
 And the comoun peple þat wolde putte here bodyes & here
 4 cathe for to conquere oure heritage þei may not don it
 withouten the lordes. For a semblee of peple withouten
 a cheunteyn or a chief lord is as a flock of scheep withouten
 a schepperde the which departeth & desparpleth & wyten
 8 neuer whider to go. But wolde god þat the temporel
 lordes & all worldly lordes were at gode acord & with the
 comoun peple wolden taken this holy viage ouer the see
 þanne I trowe wel þat within a lityl tyme oure right
 12 heritage before seyd scholde be reconsyled & put in the
 hondes of the right heires of jhesu crist. And for als
 moche as it is longe tyme passed þat þere was no generall
 passage ne vyage ouer the see & many men desiren for to
 16 here speke of the holy lond & han þere of gret solace &
 comforte, I John Maundevylle knyght all be it I be not
 worthi þat was born in Englonde, in the town of seynt
 Albones & passed the see in the 3eer of oure lord jhesu
 20 crist .Mii ccc & xxij. in the day of seynt Micheall & hiderto
 haue ben longe tyme ouer the see & haue seyn & gon
 þorgh many dyuerse londes & many prouynces & kyng-
 domes & jles And haue passed þorghout Turkye Ermonyne
 24 the lityll & the grette þorgh Tartarye Percyë Surrye Arabye
 Egypt the high & the lowe thorgh lybye Caldee & a gret
 partie of Ethiopie þorgh Amazoyne Inde the lasse & the
 more a gret partie & thorgh out many othere jles þat ben
 28 abouten Inde where dwellen many dyuerse folk & of dyuerse
 maneres & lawes and of dyuerse schappes of men Of
 whiche londes & jles I schall speke more pleyaly here after
 And I schall devise 3ou sum partie of thinges þat þere ben
 32 whan tyme schall ben after it may best come to my mynde.
 And speyally for hem þat with & are in purpos for to
 visite the holy citee of Ierusalem & the holy places þat are
 þereaboute. And I schall tell the weye þat þei schall
 36 holden thider For I haue often tymes passed & ryden þat
 way with gode companye of many lordes, god be thonked.

and envious,
 and the
 commoners
 want
 leaders

If all would
 only agree,
 we should
 soon regain
 our
 inheritance

As it is
 some time
 since the last
 Crusade, I,
 John Maun-
 deville, who
 have
 travelled far
 and wide,
 will tell you
 of some of
 the things
 that I have
 seen

[fol 36]

To intending
 pilgrims I
 will tell the
 way.

I have translated this book for the benefit of gentlemen unacquainted with the Latin tongue

For any mistakes in it I ask forgiveness.
[1 fol. 4 a]

And þe schuþ vnderstonde þat I haue put this boke out of latyn in to frensch & translated it agen out of frensch in to Englyssch þat every man of my nacion may vnderstonde it. But lordes & knyghtes & othere noble & worthi men þat come not latyn but lityH & haue ben beyonde the see knowen & vnderstonden 3if I seye trouthe or non. And 3if I lert in deuisinge for forȝetyng or ell þat þei mowe redresse it & amende it. For thinges passed out of longe tyme from a mannes mynde or from his syght turnen sone in to forȝetyng because þat mynde of man ne may not ben comprehended ne with holden for the freetee of mankynde.

12

Ch. I. TO TECHE 3OU THE WEYE OUT OF ENGLOND TO COSTANTYNOPLE.

Many ways lead to Jerusalem.

One road leads from the West through the states of the King of Hungary, who is lord over Slavonia, Cumania, Bulgaria and part of Russia

IN the name of god glorious & almyghty he þat wil passe ouer the see & come to londe after the contree þat he cometh fro manye of hem comen to on ende. But troweth not þat I wil tell 3ou all the townes & cytees & castelles þat men schuþ go by for þan scholde I make to longe a tale But all only summe contrees & most principaH stedes þat men schuþ gone þorgh to gon the righte way. First 3if a man come from the west syde of the world as Engeland Ireland Wales Skotland or Norweye he may 3if þat he wole go þorgh Almayne & þorgh the kyngdom of hungarye þat marcheth to the lond of Polayne & to the lond of Pannonye & so to Slesie. And the kyng of hungarie is a gret lord and a myghty & holdeth grete lordschippes & meeche lond in his hond. For he holdeth the kyndom of hungarie Solauonye & of Comanye a gret part & of Bulgarie þat men clepen the lond of Bougiers & of the reme of Roussye a gret partie where of he hath made a Duchec þat lasteth vnto the lond of Niflan & marcheth to Pruyssie. And men gon þorgh the lond of this lord þorgh a cytee þat is clept Cypron & by the castel of Neisburgh & be the euyH

32

town þat sytt toward the end of hungarye And þe[re]
 passe men the ryuer of Danubee. This ryuere of Danubee
 is ¹a full gret ryuer & it goth in to Almayne vnder the
 4 hilles of lombardy and it receyueth in to him .xl. opere
 ryueres And it renneth þorgh hungarie & þorgh Grece &
 þorgh Trachie & it entreth in to the see ⁽¹⁾toward the Est
 so rudely & so scharly þat the water of the see is fressch &
 8 holdeth his swetness .xx. myle within the see. And after
 gon men to Belgraue & entren into the lond of Bourgres &
 pere passe men a brigge of ston þat is vpon the ryuer of
 Märrok & men passen þorgh the lond of Pyncemarcz &
 12 comen to Grece to the cytee of Nye and to the cytee of
 fynepape & after to the cytee of Dandrenoble & after to
 Constantynoble þat was wont to be clept Bezanzon. And
 pere dwelleth comounly the emperour of Grece. And
 16 pere is the most fayr chirche & the most noble of aH the
 world & it is of seynt Sophie. And before þat chirche
 is the ymage of Justynyan the emperour couered with
 gold. And he sytt vpon an hors yecrowned & and he was
 20 wont to holden a round appeH of gold in his hond but it
 is fallen out þereof. And men seyn pere þat it is a tokene
 þat the Emperour hath ylost a gret partie of his londes
 & of his lordschipes. For he was wont to ben emperour
 24 of Romanie & of Grece of aH Asye the lesse & of the
 lond of Surrye of the lond of Judee, in the whiche is
 ierusalem & of the lond of Egypt of Percy of Arabye.
 But he hath lost aH but Grece & þat lond he holt aH
 28 only. And men wolden many tymes put the appuH into
 the ymages hond azen but it wil not holde it. This
 appuH betokeneth the lordschipe þat he hadde ouer aH
 the ²world þat is round. And the tother hond he lifteth
 32 vp azenst the Est in tokene to manace the mysdoeres.
 This ymage stont vpon a pylere of marbre at Costantynoble.

At Maleville, the Danube is crossed, which runs through Greece and Thrace into the sea.

[1 fol. 4 b]

At Belgrade, the land of the Bulgars is entered, then comes that of the *Pencenati*, Nish, Philipopol, Adrianople, and finally Constantinople or Byzantium

Before St. Sophia stands an equestrian statue of Justinian, from whose hand the apple has dropped.

The Eastern Empire is now shorn of all its dominions, except Greece.

[2 fol. 5 a]

(1) so C.

Ch. II OF THE CROSS AND THE CROUNE OF OURE
LORD JHESU CRIST.

The True
Cross, the
Tunica, the
sponge and
reed, and
one of the
nails are
there.

The cross in
Cyprus is
that of the
good thief

The True
Cross was
made of
four kinds
of wood :
cypress for
the vertical
piece, palm
for the
horizontal,
cedar for the
foundation,
olive for the
inscription
over the
head.

[fol. 5 b]

Cedar is in-
corruptible.

Cypress is
aromatic.

Palm means
victory

AT Costantynoble is the cros of oure lord Jhesu crist and
his cote *wit/outen* semes *pat* is clept TUNICA INCON-
SUTILIS & the spounge & the reed of the whiche the Jewes
gaue oure lord eyseff & galle in the cros. And *pere* is on of 4
the nayles *pat* crist was naylled *wit* on the cros. And *sum*
men trowen *pat* half the cros *pat* crist was don on be in
Cipres in an abbey of monkes *pat* men callen the hilt of the
holy cros but it is not so. For *pat* cros *pat* is in Cypr is 8
the cros in the whiche Dysmas the gode theef was honged
onne. But aH men knowen not *pat* & *pat* is evyH ydon.
For for *profyte* of the offrynge *pei* seye *pat* it is the cros
of oure lord Jhesu cryst. And *zee* schuH vnderstonde 12
pat the cros of oure lord was made of .iiij. manere of trees
as it is conteyned in this vers: IN CRUCE FIT PALMA
CEDRUS CYPRESSUS OLYUA. For that pece *pat* wente
vpriht fro the erthe to the heucl was of cypresse & the 16
pece *pat* wente ouerthwart to the whiche his hondes
weren nayled to was of palme. And the stok that stode
wit/in the erthe in the whiche was made the morteys
was of cedre And the table abouen his heued *pat* was 20
a fote & an half long on the whiche the tytle was writen
in Ebreu greu & latyn *pat* was of Olyue. And the Jewes
maden the cros of theise .iiij. manere of trees for *pei*
trowed *pat* oure lord Jhesu crist scholde han honged on the 24
cros als longe as the cros myghte laste & *perfore* made *pei*
the foot of the cros of Cedre. For Cedre may not in erthe
ne in water rote & *perfore* *pei* wolde *pat* it scholde haue
lastel longe. For *pei* trowed *pat* the body of crist scholde 28
haue stonken *pei* made *pat* pece *pat* went from the erthe
vpward of Cipres for it is wel smellynge so *pat* the smeff
of his body scholde not greue men *pat* wente forby. And
the ouerthwart pece was of palme for in the olde testa- 32
ment it was ordeyned *pat* whan on was ouercomen he
scholde be crowned *wit* palme. And for *pei* trowed *pat*

thei hadden the victorie of crist *Jhesus* perfore made þei
 the ouerthwart peece of palme. And the table of the tytle
 þei maden of olyue For olyue betokeneth pes, As the
 4 stoyre of Noe witnesseth whan þat the culuer broughte
 the branche of Olyue þat betokend pes made betwene god
 t man. And so trowed the Jewes for to haue pes whan
 crist was ded For þei seyde þat he made discord t strif
 8 amonges hem. And 3ee schull vndirstonde þat oure lord
 was ynaylled on the cros lyggynge t perfore he suffred
 the more payne. And the cristenemen þat dwellen be-
 3ond the see in Grece seyn þat the tree of the cros þat
 12 wee callen cypress was of þat tree þat Adam ete the
 appul of t þat fynde þei writen. And þei seyn also þat
 here scripture seyth þat Adam was seek and seyde to his
 sone Seth þat he scholde go to the aungeH þat kepte
 16 paralys þat he wolde senden hym oyle of mercy for to
 anoynte with his membres þat he myghte haue hele.
 And Seth wente but the aungeH wolde not late him¹ come
 in but seyde to him þat he myght not haue of the oyle of
 20 mercy. but he toke him .iiij. greynes of the same tree
 þat his fader eet the appeH offe t bad him als sone as his
 fader was ded þat he scholde putte peise .iiij. greynes
 vnder his tonge t graue him so t so he dide. And of
 24 peise .iiij. greynes sprong a tree as the aungel seyde þat
 it scholde [growe] t bere a fruyt porghe the whiche fruyt
 Adam scholde be saued. And whan Seth cam azen he
 fonde his fader nere ded and whan he was ded he did
 28 with the greynes as the aungeH bad him of the whiche
 sprongen .iiij. trees of the whiche the cros was made þat
 bare gode fruyt t blessed, oure lord *Jhesu crist* porghe whom
 Adam t all þat comen of him scholde be saued t delyuered
 32 from drede of deth withouten ende, but it be here owne
 defeaute. This holy cros had the Jewes hydd in the erthe
 vnder a roche of the mownt of Caluarie t it lay þere .cc.
 36 moder to Constantyn the Emperour of Rome. And sche
 36 moder to Constantyn the Emperour of Rome. And sche

Olive is a
symbol of
peace.

The Eastern
Christians
say that the
Cross was
made of the
wood of the
Tree of
Knowledge.
When Adam
felt death
near, he
sent Seth to
Paradise for
oil of Mercy,

[1 fol. 6a]

but he was
only allowed
three seeds
of the Tree.
He was
buried with
those seeds
under his
tongue;

from the
sprang the
three trees
that went to
the making
of the Cross.

For two
hundred
years the
True Cross
was hidden.
St. Helena,
King Coel's
daughter

was daughter of kyng God born in Colchester *pat* was
 kyng of Engeland *pat* was clept *panne* Brytayne the more
 the whiche the Emperour Constance wedded to his wif
 for her bewtee & gat vpon hire Constantyn *pat* was after 4
 Emperour of Rome & kyng of Engeland. And *zee* schull
 vnderstonde *pat* the cros of oure lord was .viij. enbytes
 long And the ouerthwart piece was of lengthe .iiij.
 enbytes & an half And .i.o. *partie* of the crowne of oure 8
 lord wherwith he was crowned & on of the nayles & the
 spercheed & many *oper* relikes ben in Fraunce ¹ in the
 kynges Chapell And the crowne lyth in a vessel of
 cristall richely dyght. For a kyng of Fraunce boughte 12
 peise rehkes somtyme of the Jewes to whom the Emperour
 had leyde hem to wedde for a gret summe of syluer. And
zif all it be so *pat* men seyn *pat* this crowne is of thornes,
zee schull vnderstonde *pat* it was of jonkes of the see *pat* 16
 is to sey russches of the see *pat* prykken als scharpely as
 thornes. For I haue seen & beholden many tymes *pat* of
 parys & *pat* of Costantynoble for *pei* were bothe on made
 of russches of the see. But men han departed hem in 20
 .ij. *parties* of the whiche .i.o. *part* is at Parys & the *oper*
part is at Costantynoble. And I haue on of the *preyouse*
 thornes *pat* semethliche a white thorn And *pat* was
 zouen to me for gret speecyalte. For *pere* are many of 24
 hem broken & fallen in to the vessel *pat* the crowne lyth
 in. For *pei* breken for dryeness whan men meuen hem to
 schewen hem to grette lordes *pat* comen thider. And *zee*
 schull vnderstond *pat* oure lord Ihesu in *pat* nyght *pat* 28
 he was taken he was ylad in to a gardyn & *pere* he was
 first exanynd right sharply & *pere* the Jewes scorned him
 & maaden him a crowne of the braunches of Albespyne *pat*
 is white thorn *pat* grew in *pat* same gardyn & setten it on 32
 his heued so faste & so sore *pat* the blood ran down be
 many places of his visage & of his necke & of his schuldres.
 And *perfore* hath the white thorn many vertues. For
 he *pat* bereth A braunche on him *percoffe* no thonder ne 36
 no maner of tempest may dere him ne in the hows *pat* it

Part of the
Crown of
Thomas is in
the Sainte
Chapelle, in
Paris

[1 fol 65]

This Crown
is made of
rushes of the
sea.

The other
part is in
Constanti-
noble.

Many thorns
are broken
off.

When our
Lord was
first taken,
He was
crowned
with white
thorns.

There fore
white thorn
is a pro-
tection
agunst
thunder and
ghosts.

- is june may now euyl^h gost entre ne come vnto the place
 pat it is june. And ¹ in pat same gardyn seynt Peter denyed [1 fol. 7 a]
 oure lord thryes. Afterward was oure lord lad forth
 4 before the Bisschoppes & the maystres of the lawe in to
 anoper gardyn of Anne And pere also he was examyned
 repreued & scorned and crowned eft with a swete thorn pat
 men clepeth Barbarynes pat grew in pat gardyn & pat
 8 hath also manye vertues. And afterward he was lad
 into a gardyn of Cayphas & pere he was crowned with
 Eglentier And after he was lad into the chambre of
 Pylate & pere he was examynd & crowned. And the
 12 Jewes setten him in a chayere & cladde him in a mantell
 & pere made pei the crowne of jonkes of the see And pere
 pei knoded to him & skornede him seyenge: AVE REX
 JUDEORUM, pat is to seye: heyl kyng of Jewes. And of
 16 this crowne half is at Parys and the other half at Costan-
 tynoble. And this crowne had crist on his heued whan he
 was don vpon the cros & perfore oughte men to worschipe
 it & holde it more worthi pan any of the othere. And the
 20 spere schaft hath the Emperour of Almayne but the
 heued is at Parys. And natheles the Emperour of
 Costantynoble seyth pat he hath the spere heed & I haue
 often tyme seen it but it is grettere pan pat at Parys.

In Annah's
garden He
was crowned
with sweet
thorn.

He was
twice
crowned
afterwards

This is the
Crown now
divided
between
Paris and
Constanti-
noble, and
worn on the
Cross.
There is one
spearhead
in Paris and
another in
Constanti-
noble.

OF THE CYTEE OF COSTANTYNOBLE & OF THE FEITH OF GREKES. CH. III.

- 24 **A**T Costantynoble lyeth seynte Anne oure ladyes moder
 whom seynte Elyne leet brynge fro Ierusalem. And
 pere lyeth also the body of John Crisostom pat was Erche-
 bisschopp of Costantynoble. And pere lyth also seynt
 28 luke the Euuangelist for his bones weren brought from
 Bethanye where ² he was beryed & many opere relikes ben
 pere. And pere is the vessell of ston as it were of marbel
 pat men clepen Enydros pat eueremore droppeth water &
 32 filleth himself euerich 3eer til pat it go ouer aboue with-
 outen pat that men take fro withjnnne. Costantynoble is

The shrines
of St Anne,
St. John
Chrysostom,
and St. Luke
are in Con-
stantinople.

[2 fol. 7 b]

There is also
a marble
vessel for
ever drop-
ping water
and filling
itself.

Constanti-
nople is
triangular
and hes
on the
Hellespont.

The ruins of
Troy are on
the sea-side.

The Isles of
Greece.

In Lemnos
is Mount
Athos.

At Stagira
Aristotle
was born,
and there
annual cele-
brations
take place
near his
tomb.

[1 fol 8 a]

Mount
Olympus
stands
between
Macedonia
and Thrace.
The shadow
of Mount
Athos
reaches
Lemnos;
the air on
its summit
is clear
and dry.

Philoso-
phers have
found that
the dust on
the summit
was undis-
turbed after
a year,
showing

a full fair cytee & a gode & a wel walled & it is .iiij. cornered. And *pere* is an arm of the see hellespont and *sum men* callen it the mouth of Costantynoble And *sum men* callent it the brace of seynt George. And *pat arm* closeth 4
the .ij. partes of the cytee. And vpward to the see vpon *pat water* was wont to be the grete cytee of Troye in a full fayr playn but *pat cytee* was destroyed by hem of Grece & lytyll appereth *pereof* because it is so longe sith 8
it was destroyed. Abouten Grece *pere* ben many Iles As Calistre Calcas Critige Tesbria Mynea Flaxon Melo Carpat & Lempne. And in this yle is the Mount Athos *pat* passeth the cloudes. And *pere* ben manye dyuerse 12
langages & many contreys *pat* ben obedyent to the Emperour, *pat* is to seyne Turcopple Pyncynard Comange & manye othere as Tragye & Macedoigne of the whiche Alisandre was kyng. In *pat* contree was Aristotle born 16
in a cytee *pat men* clepen Stragers a lytil fro the cytee of Trachye. And at Stragers lyth Aristotle & *pere* is an awtier vpon his tounbe And *pere* maken men grete festes of hym euery 3eer as pough he were a seynt. And at his 20
awtier *pei* holden here grete conseilles & here assembleez And thei hopen *pat* pough inspiracioun of god & of him *pei* schull haue the better conseil. In this contree ben right hyghe 1 hilles toward the ende of Macedonye 24
And *pere* is a gret hill *pat men* clepen Olympus *pat* departeth Macedonye & Trachie And it is so high *pat* it passeth the cloudes. And *pere* is anoper hill *pat* is clept Athos *pat* is so high *pat* the schadewe of hym reacheth to 28
Lempne *pat* is an Ile and it is .lxxvj. myle betwene. And abouen at the cop of *pat* hill is the eyr so cleer *pat men* may fynde no wynd *pere* And *perfore* may no best lyue *pere* so is the eyr drye. // And men seye in this contrees 32
pat Philosophres some tyme wenten vpon theise hilles & helden to here nose a sponge moysted with water for to haue eyr for the eyr aboue was so drye. And abouen in the dust & in the powder of *po* hilles *pei* wroot lettres & figures 36
with hire fynGRES & at the 3eres ende *pei* comen agen & founden

the same lettres & figures the whiche þei hadde writen the
 3er before *withouthen* ony defaute. And þerfore it semeth
 wel þat theise hilles passen the clowdes & ioynen to the
 4 pure eyr. At Costantynoble is the palays of the Emperour
 right fair & wel dyght And þere in is a fair place for
 justynges or for oper pleyes & desportes. And it is made
 with stages & hath degrees aboute þat euery man may wel
 8 se & non greue oper. And vnder þeise stages ben stables
 wel yrowted for the emperours hors & all the pileres ben
 of marbll. And within the chirche of seynt Sophie
 An Emperour somtyme wolde haue biryed the body of
 12 his fader whan he was ded & as þei maden the graue þei
 founden a body in the erthe & vpon the body lay a fyn
 plate of gold And þere on was writen in Elbru / greu / &
 latyn lettres þat seyden þus : *IHESUS CRISTUS NASCE* ¹ *TUR*
 16 *DE VIRGINE MARIA* & *EGO CREDO IN EUM.* þat is to
 seyne : Jhesu crist schaff be born of the virgyne Marie
 & I trowe in hym. And the date whan it was leyd in the
 erthe was .ij. Mit. 3er before oure lord was born And 3[it]
 20 is the plate of gold in the thresorye of the chirche. And
 men seyn þat it was herimogene the wise man. And 3if
 all it so be þat men of Grece ben cristene 3it þei varien
 from oure feith For þei seyn þat the holy gost may not
 24 come of the sone but all only of the fadir. And þei are
 not obedyent to the chirche of Rome ne to the pope And
 þei seyn þat here Patriark hath as meche power ouer the
 see as the Pope hath on this syde the see. And þerfore
 28 Pope John the xxij sende lettres to hem how cristene feith
 scholde ben all on & þat þei scholde ben obedyent to the
 Pope þat is goddes (!) [vicarie] on erthe to whom god 3af his
 pleyn powere for to hynde & to assoille & þerfore þei scholde
 32 ben obedyent to him. And þei senten azen dyuerse answers
 & amonges othere þei seyden þus : *POTENCIAM TUAM SUM-*
MAM CIRCA TUOS SUBIECTOS FIRMITER CREDIMUS SUPERBIAM
TUAM SUMMAM TOLERARE NON POSSUMUS AVARICIAM TUAM
 36 *SUMMAM SACIARE NON INTENDIMUS. DOMINUS TECUM QUIA*
vacrie. C.

that no
 clouds
 reached so
 high.

The amphi-
 theatre at
 Constanti-
 nople.

In St.
 Sophia was
 found the
 grave of
 Herimo-
 genes, who
 believed in
 Christ two
 thousand
 years be-
 fore the
 Nativity.

[fol. 8 b]

The Greek
 Church, its
 faith and
 independ-
 ence of the
 Pope.

Pope
 John XXII
 bade the
 Greeks
 submit
 to him.

They defied
 and insulted
 him.

DOMINUS NOBISCUM EST. þat is to seye: Wee trowe wel
þat thi power is gret vpon thi subgettes. Wee may not
suffre thin high pryde Wee ben not in purpos to fulfille
thi gret couetyse. lord be with þe for oure lord is with vs. 4
fare weH. And oper answeere myghte he not haue of hem.
And also þei make here sacrament of the awteer of therf
bred for oure lord made it of such bred whan he made his
mawndee. And on the scherethorsday make ¹ þei here therf 8
bred in tokene of the mawndee + dryen it at the sonne
+ kepen it aft the 3eer + 3euen it to seke men in stede of
goddess body. And þei make but on vnioun whan þei
cristene children And þei anoynte not the seke men. 12
And thei seye þat þere nys no purgatorie + þat soules
schuH not haue nouper ioye ne payne tiff the day of
doom. And þei seye þat Fornicioun is no synne dedly
but a thing þat is kyndely And þat men + women scholde 16
not welde but ones And whoso weddeth oftene pan ones
here children ben bastardes + geten in synne And here
prestes also ben wedded. And þei sey also þat vsure is
no dedly synne. And þei sellen benefices of holy chirche 20
+ so don men in opere places, god amende it whan his
wille is, And þat is gret schaunder. For now is Simonye
kyng crowned in holy chirche, god amende it for his
mercy. And þei seyn þat in lentone men schaff not faste 24
ne synge masse but on the saterday + on the sonday.
And þei faste not on the saterday no tyme of the 3eer but
it be cristemass euen or Ester euen. And þei suffre not
the latynes to synge in here awteres + gif thei don be ony 28
aventure anon þei wasschen the awteer with holy water.
And þei seyn þat þere scholde be but .o. masse seyde at on
awtier vpon .o. day. And þei seye also þat oure lord ne
eet neuere mete but he made tokene of etyng. And also 32
þei seye þat wee synne dedly in schauynge oure berdes.
For the berd is tokene of a man + gifte of oure lord.
And þei seye þat wee synne dedly in etyng of bestes
þat weren forboden in the olde testament + of the 36
olde lawe as swyn hares + opere bestes ² þat chewen not

How the
Greeks pre-
pare the
bread for
the
Eucharist.

[1 fol 9 a]

What
unctions
they use.

They deny
purgatory,

condone
carnal sin,
forbid
second
marriages.

Simony
prevails in
the East
as in the
West.

Their rules
for Lent
and for the
weekly
fasts.

They forbid
the Latins
to use their
altars.

They deny
that Jesus
use food
for his body.
They con-
demn the
practice of
shaving,
and that of
eating the
flesh of
animals
forbidden
in the Old
Testament.
[2 fol 9 b]

here cōde. And þei seyn þat wee synnen whan wee eten
 flessch on the dayes before Asschwednesday & of þat
 þat wee eten flessch the wednesday & egges & chese vpon
 4 the frydayes And þei acursen aȝ þo þat abstynen hem
 to eten flesch the saterday. Also the Emperour of Cos-
 tantynoble maketh the Patriark the Erchebysschoppes &
 the Bisschoppes & ȝeueȝ the dignytees & the benefices
 8 of chirches & depriueth hem þat ben worthy whan he
 fyndeth ony cause And so is he lord bothe temporeȝ &
 spiritueȝ in his contree. And ȝif ȝe wil wite of here
 .A.B.C. what lettres þei ben here ȝe may seen hem
 12 with the names þat þei clepen hem pere amonges hem :

Other
 variations
 between the
 Churches.

The Greek
 Emperor is
 the head
 of their
 Church

The Greek
 alphabet.

[Only photographs can do justice to the various alphabets
 contained in Mandeville.]

OF SEYNT JOHN THE EUUANGELIST & OF YPOCRAS DOUGHTER TRANSFORMED FROM A WOMMAN TO A DRAGON.

Ch. IV.

AND aȝ be it þat þei se things touchen not to .o. way
 neuertheles þei touchen to þat þat I haue hight ȝou
 to schewe ȝou a partie of custumes & maneres & dyuersitees
 16 of contrees. And for this is the firste contree þat is dis-
 cordant in feyth & in beleue & varieth from oure feyth
 on this half the see, þerfore I haue sett it here, þat ȝe
 may knowe the dyuersitee þat is betwene oure feyth &
 20 theires. For many men han gret likyng to here speke
 of straunge thinges of dyuerse contreyes. ¹ Now retorne I
 aȝen for to teche ȝou the way from Constantynoble to
 Ierusalem. He þat wol þorgh Turkye he goth toward
 24 the cytee of Nike & passeth þorgh the ȝate of Chieuetout
 & aȝ weys men seen before hem the hilt of Chieuetout
 þat is right high & it is a myle & an half from Nike.
 And whoso wil go be watre be the brace of seynt George
 28 & by the see where seynt Nicholas lyeth & toward many
 oȝer places First men goȝ to an yle þat is clept Sylo.
 In þat Ile groweth Mastyk on smale trees & out of hem
 cometh gomme as it were of plombtrees or of cherietrees.

These
 variations
 of Church
 rules,
 though no
 part of an
 itinerary,
 are yet
 curious to
 notice.

[1 fol. 10 a]

The land
 road.

The sea
 voyage.

Pathmos. And after gon men þorgh the Ile of Pathmos & þere wrot
 seynt John the Eunnangelist the apocalips. And 3ee
 schuñ vnderstonde þat seynt John was of age .xxxij. 3eer
 whan oure lord suffred his passioun And after his passioun 4
 he lyuede .lxvij. 3eer And in the .c. 3eer of his age he
 dyede. From Pathmos men gon vnto Ephesim a faire
 citee & nygh to the see And þere dyede seynte John &
 was buryed behynde the high awtiere in a tombe. And 8
 þere is a fair chirche For cristene men weren wont to
 holden þat place alweys. And in the tombe of seynt John
 is nought but Manna þat is clept Aungeles mete for his
 body was translated in to paradys. And Turkes holden 12
 now aH þat place & the citee & the chirche And aH Asie
 the lesse is ycleped Turkeye. And 3ee schuñ vnderstonde
 þat seynt John leet make his grane þere in his lyf & leyd
 himself þerejune aH quyk And þerfore somme men seyn 16
 þat he dyed nought, but þat he resteth þere til the day
 of doom. And forsothe þere is a gret merueyle for men
 may see þere the erthe of the tombe ¹apertly many tymes
 steren & meuen as þere weren quykke thinges vnder. And 20
 from Ephesim men gon þorgh many Iles in the see ynto
 the eytee of Paterane where seynt Nicholas was born &
 so to martha where he was chosen to ben Bisschopp &
 þere groweth right g[o]lde wyn & strong And þat men 24
 callen wyn of martha. And from thens gon men to the
 Ile of Crete þat the Emperour 3af somtyme to Janeweys
 And þanne passen men þorgh the Iles of Colcos & of
 lango of the whiche Iles ypocras was lord offe. And 28
 somme men seyn þat in the Ile of lango is 3it the doughter
 of ypocras in forme & lykness of a gret dragoun þat is an
 hundred fadme of lengthe as men seyn, for I haue not seen
 hire. And þei of the Iles callen hire lady of the lond 32
 And sche lyeth in an olde castell in a cave & scheweth
 twyes or thryes in the 3eer and sche doth non harm to
 no man but 3if men don hire harm. And sche was thus
 chaunged & transformed from a fair damysele in to lyk- 36
 ness of a dragoun be a Goddess þat was clept Deane. And

St. John
lived a
hundred
years

He died and
was buried
in Ephesus.

His grave
contains
manna, for
his body is
in Paradise

The Turks
hold Asia
Minor.

St. John lay
down in his
grave alive.
Some be-
lieve he is
not dead

The soil of
his grave
moves as if
a live thing
stirred
below

Patera, the
birthplace of
St. Nicholas.
[1 fol. 10 b]

Crete has
been
granted to
the Genoese

Hippo-
crates'
daughter
has been
transformed
into a
dragon by
Diana.

- men seyn þat sche schal so endure in þat forme of a
 dragoun vnto tyme þat a knyght come þat is so hardy þat
 dar come to hire & kisse hire on þe mouth and þan schall
 4 sche turne azen to hire owne kynde & ben a womman azen
 but after þat sche schaff not lyuen longe. And it is not
 longe sithen þat a knyght of the [hospital of] Rhodes þat
 was hardy & doughty in armes seyde þat he wolde kyssen
 8 hire. And whan he was vpon his coursere & wente to
 the casteH & entred in to the cave the dragoun lifte vp
 hire hed azenst him And whan the knyght saugh hire in
 þat forme so hidous & so horrible he fleygh away & the
 12 dragoun bare the knyght vpon a roche mawgree his hede
 And from þat roche sche caste him in to the see & so was
 lost bothe hors & man. And also a yonge man þat wiste
 not of the dragoun wente out of a schipp & wente þorgh
 16 the Ile til þat he come to the castell & cam in to the
 cave and wente so longe til þat he found a chambre & þere
 he saugh a damysele þat kembed hire hede & lokede in
 a myrour. And sche hadde meche tresoure abouten hire
 20 & he trowede þat sche hadde ben a comoun womman þat
 dwelled þere to rescayue men to folye. And he abode til
 the damysele saugh [t]he schadewe of him in the myrour.
 And sche turned hire toward him & asked hym what he
 24 wolde And he seyde he wolde ben hire lemman or para-
 mour and sche asked him gif þat he were a knyght & he
 seyde nay. And þan sche seyde þat he myghte not ben
 hire lemman But sche bad him gon azen vnto his felowes
 28 & [let] make him knyght & come azen vpon the morwe
 & sche scholde come out of the cave before him & þanne
 come and kysse hire on the mowth. & haue no drede, for
 I schaff do þe no maner harm all be it þat þou see me
 32 in lykeness of a dragoun For þough þou se me hidouse
 & horrible to loken onne I do þe to wytene þat it is
 made be enchauntement. For withouten doute I am non
 oper þan þou seest now, a womman, ¹ And þerfore drede
 36 þe nought. And gif þou kisse me þou schalt haue all
 this tresoure & be my lord & lord also of all þat Ile. And

She can
only be
reconverted
into a
woman if a
knight dares
kiss her.

A bold
knight of
Rhodes
would try
the adven-
ture,

[fol 11 a]

but he fled
in terror
and she cast
him into
the sea.

Another
young man
came upon
the damsel
in her fair
natural
shape, and
asked for
her love.

She replied
that he
must be
knighted
first and he
might then
gain herself,
her treasure
and her
island.

But he must
not be afraid
of her
dragon's
shape.

[fol 11 b]

When he
had been
knighted, he
came back,
but fled in
terror at her
sight.

She cried
with sorrow
and he soon
died. Since
then, no
knight can
see her and
live.

She may yet
be freed by
a kiss.

Rhodes
belongs to
the Hospi-
talers.
The Colos-
sians of
Paul's
epistle were
the people
of Rhodes.

he departed fro hire t wente to his felowes to schippe t
leet make him knyght t cam agen upon the morwe for
to kysse this damysele. And whan he saugh hire comen
out of the cave in forme of a dragonne so hideouse t so 4
horrible he hadde so gret drede þat he fleygh agen to the
schipp t sche folowed him. And whan sche sawgh þat he
turned not agen sche began to crye as a thing þat hadde
moche sorwe And þanwe sche turned agen in to hire cave 8
And anon the knyght dyede t sithen hiderwardes myghte
no knyght se hire but þat he dyede anon. But whan a
knyght cometh þat is so hardy to kisse hire he schall not
dye, but he schall turne the damysele in to hire right 12
forme t kyndely schapp t he schal be lord of all the
contreyes t Iles aboneseyd. And from þens men comen
to the Ile of Rodes the whiche Ile hospitaleres holden t
gouernen And þat token þei sumtyme from the Emperour 16
And it was wont to be clept Collos t so calle it the Turkes
zit And seynt Poul in his epistles writeth to hem of þat
Ile Ad COLLOCENSES. This Ile is nygh .viij^e. myle long
from Constantynoble. 20

Ch. v. [OF DIVERSITIES IN CYPRUS; OF THE ROAD
FROM CYPRUS TO JERUSALEM, AND OF THE
MARVELS OF THE FOSS FULL OF SAND.]

The wines
of Cyprus.

In Salatia
was a lover
who desec-
rated the
grave of a
dead lady.
[1 fol. 12 a]

AND from this Ile of Rodes men gon to Cypre where
beth many [wynes] ⁽¹⁾ þat first ben rede t after .o.
3ere þei becomen white And þeise wynes þat ben most white
ben ⁽²⁾ most clere t best of smeH. And men passen be þat 24
way be a place þat was wont to ben a gret cytee t a gret
lond t the cytee was clept Cathaillye, the whiche cytee
1 t lond was lost þorgh folye of a 3onge man. For he had
a fayr damysele þat he loued wel to his paramour t sche 28
dyed soleylnly t was don in a tombe of marble t for the
grete lust þat he had to hire he wente in the nyght vnto
hire tombe t openel it t went in t lay be hire t wente

⁽¹⁾ vynes, C.

⁽²⁾ repeated in C.

his way. And whan it cam to the ende of .ix. monethes
 pere com a voys to him & seyde: Go to the tombe of *pat*
womman & open it & behold what *pou* hast begoten on
 4 hire & zif *pou* lette to go *pou* schalt haue a gret harm.
 And he ȝede & opened the tombe & pere fleygh out an
 Eldere right hidous to see, tho whiche als swythe fleigh
 aboute the cytee & the contree & sone after the cytee sank
 8 down & pere ben manyo perilouse passages with outen
 fayle. From Rodes to Cypre ben .v. myle & more, But
 men may gon to Cypre & come not at Rodes. Cypre is
 right a gode Ile and a fair & a gret and it hath .iiij.
 12 princypaH cytees within him And pere is an Erchebysshopp
 at Nicholas & .iiij. othere bysschoppes in *pat* lond. And
 at Famagost is on of the princypall hauenes of the see,
pat is in the world And pere arryuen cristene men &
 16 sarazynes & men of aH nacyons. In Cipre is the hiH of
 the holy cros & pere is an abbeye of monkes blake And
 pere is the cros of Dismas the gode theef as I haue seyde
 before, And summe men trowen *pat* pere is half the cros
 20 of oure lord but it is not so and *pei* don euyH *pat* make
 men to beleue so. In Cipre lyth seynt zenomyne of
 whom men of *pat* contree maken gret solempnytee. And
 in the castell of amoure lyth the body of seynt Hyllarie
 24 & men kepen it right¹ worshipfully. And besyde Famagost
 was seynt Barnabee the Apostle born. In Cipre men
 huntun with Papyouns *pat* ben lyche lyherdes & *pei*
 taken wyld bestes right well and *pei* ben somdeH more
 28 pan lyouns & *pei* taken more scharpelych the bestes &
 more delyuerly pan don houndes. In Cipre is the manere
 of lordes & all opere men aH to eten on the erthe, for *pei*
 make dyches in the erthe aH aboute in the halle depe to
 32 the knee & *pei* do paue hem And whan *pei* wil ete *pei*
 gon pere in & sytten pere. And the skyH is for *pei* may
 be the more fressch for *pat* lond is meche more hottere
 pan it is here. And at grete festes & for straungeres *pei*
 36 setten fornes & tables as men don in this contree, but *pei*
 had leuer sytten in the erthe. From Cypre men gon to

MANDEVILLE.

An adder
 rose from
 the grave,
 and the city
 sank down

In Cyprus
 is the busy
 harbour of
 Famagosta.

In Cyprus
 are the cros
 of the good
 thief,

and the
 shrines of
 St. Zeno-
 myne and
 St. Hilary.

[1 fol. 12 b]

Hunting
 leopards are
 used there

Meals are
 taken in
 sunk ditches
 in which it
 is cool.

Tyre is the
first port on
the passage
to Jeru-
salem

See ptural
associations
of Tyre.

[1 fol. 13 a]

Sarphen
or Sarepta.

Sydon, the
home of
Dido.

Beyrouth.

Jaffa.

the lond of Jerusalem be the see and in a day & in a
nyght he þat hath gole wynd may come to the hauene
of Thire þat now is clept Surrye. There was somtyme a
gret cytee & a gode of crysten-men but sarazins han 4
destroyed it a gret partye And þei kepe þat haue right
weH for drede of cristene men. Men myghte go more
right to þat hauene & come not in Cypre But þei gon
gladly to Cipre to reste hem on the lond or eH to byggen 8
thinges þat þei haue nede to here lynyng. On the see
syde men may fynde many rubyes. And þere is the welle
of the whiche holy writt speketh offe & seyth: FONS
ORTORUM & PUTEUS AQUARUM VIVENCIIUM, þat is to seye: 12
the welle of garlyns & the dyche of lynyng watres. In
this cytee of Thire seyde the womman to oure lord:
BEATUS VENTER QUI TE PORTAUIT & VERBA QUE SUCCISTI,
þat is to seye: Blessed be the body þat þe bar & the 16
pappes þat þou sowkedest. And þere oure lord forȝaf¹ the
womman of Chanance hire synnes And before Tyre was
wont to be the ston on the whiche oure lord sat &
prechede & on þat ston was founded the chirche of seynt 20
sauour. And .viij. myle from Tyre toward the Est vpon
the see is the cytee of Sarphen in sarept of sydonyens
And þere was wont for to dwelle helye the prophete &
þere reysed he Jonas the wydwe some from deth to lyf. 24
And .v. myle fro sarphen is the cytee of Sydon of the
whiche citee Dydo was lady þat was Eneas wif after the
destruction of Troye & þat founded the cytee of Cartage
in Affrik & now is cleped Sydon Sayete. And in the 28
cytee of Tyre reigned Agenore the fader of Dydo. And
.xvj. myles from Sydon is Beruth And fro Beruth to
Sardenare is .iiij. iourneyes And from Sardenar is .v. myle
to Damask. And whoso wil go longe[r] tyme on the see 32
& come nerre to Jerusalem he schal go fro Cipre be see to
the port Jaff For þat is the nexte hauene to Jerusalem.
And the town is called Jaff for on of the sones of Noe
þat highite Japhet founded it & now it is clept Joppe. 36
And ȝee schuH vnderstonde þat it is on of the oldest

Glass made
from metal

Gaza

Sampson
Delilah, and
the Philis-
tines

Land
journey to
Jerusalem.

To reach
Cairo and
obtain the
sultan's
licence for a
pilgrimage
to Sinai, one
should pass
the desert

[1 fol. 11 b]

Egypt.

trouble And ȝif any man do pere june any maner metaH
it turneth anon to glass. And the glass pat is made of
pat graueH ȝif it be don agen in to the graueH it turneth
anon in to graueH as it was first And perfore somme men 4
seyen pat it is a swelegh of the grauely see. Also from
Akouu above seyd gon men forth .iiij. iournees to the citee
of Palestyne pat was of the Philistynes pat now is clept
Gaza pat is a gay cytee t a riche t it is right fayr t fuH 8
of folk t it is a lytill fro the see. And from this cytee
brought Sampson the stronge the ȝates vpon an high lond
whan he was taken in pat cytee And pere he slowgh in a
paleys the kyng t hymself t gret nombre of the beste of 12
the Philistienes the whiche had put out his eyen t
schauen his hed t enprisound him be tresoun of Dalida
his paramour, And perfore he made falle vpon hem a
gret halle whan þei were at mete. And from þens gon 16
men to the cytee of Cesaire t so to the casteH of
Pylgrymes t so to Ascolonge t þan to Jaff t so to
Jerusalem. And whoso wiH go be londe porgH the lond
of Babyloyne where the sowdan dwelleth comonly he 20
moste gete grace of him t leue to go more sikerly porgH
þo londes t contrees And for to go to the mount of synay
before pat men gon to Jerusalem t þanne turne agen to
Jerusalem he scha go fro Gaza to the casteH of Daire. 24
And after pat men comen out of Surrye t entren in to
wylderness t pere the weye is fuH¹ sondy. And pat
wylderness t desert lasteth .viiij. iourneyes but aH weys
men fynden gode jnnes t aH pat hem nedeth of vytaylle, 28
And men clepen pat wylderness Achellek. And whan a
man cometh out of pat desert he entreth in to Egypt pat
me clepen Egipt Canopat And after oper langage men
clepen it Morsyn. And pere first men fynden a gode 32
toun pat is clept BeletH t it is at the ende of the
kyngdom of Halappee t from þens men gon to Babyloyne
t to Cayre

OF MANYE NAMES OF SOUDANS, & OF THE TOUR OF BABILOYNÆ. Ch. vi.

- A**T Babyloyne *pere* is a faire chirche of oure lady where she dwelled .vij. ȝeer whan sche fleygh out of the lond of Judee for drede of kyng heroud. And *pere* 4 lyth the body of seynt Barbre the virgine & martyr And *pere* duelled Joseph whan he was sold of his bretheren. And *pere* made Nabugodonozor the kyng putte .iij. children in to the forneys of fuyr for þei weren in the right trouthe shine of St. Barbara.
- 8 of beleue The whiche children men cleped Ananya Azaria MizaeH as the psalm of *Benedicite* seith But Nabugodonozor cleped hem *operwise* Sydrak Misak & The Three Holy Children.
- 12 Abdenago þat is to seye god glorious, god victorious & god ouer all thinges & remes and þat was for the myracle þat he saugh goddes sone go *with* the children þorgh the fuyre, as he seyde. *pere* duelleth the Soudan in his Calahelyk for *pere* is comounly his see in a fayr
- 16 casteH strong & gret & wel sett vpon a roche. In þat casteH dueHe aH way to kepe it & for to serue the sowdan The soudan's castle.
- 20 þat .vj. persones þat ^{ml} taken aH here necessaries of Its guard. [1 fol. 15 a] the sowdanes court. I oughte right wel to knowen it for
- 24 I duelled *with* him as soudyour in his werres a gret while, aȝen the Bedoyne And he wolde haue maryed me I reft sed to marry a Princess.
- 28 fuH highly to a gret Princes doughter ȝif I wolde han forsaken my lawe & my beleue. But I thanke god I had
- 32 no wiH to don it for nothing þat he behiglite me. And ȝee schuH vnderstonde þat the soudan is lord of .v. The soudan's five kingdoms :
- kyngdomes þat he hath conquered & apropred to him be strengthe And þeise ben the names: The kyngdom of
- 36 Canapak þat is Egipt & the kyngdom of Jerusalem where þat Dauid & Salomon were kynges And the kyngdom of Egipt, Jeru-
salem, Syria,
- And the kyngdom of Alappee in the lond of Math & the Aleppo, Arabia,
- 32 kyngdom of Arabye þat was to on of the .iij. kynges þat

- made offryng to oure lord whan he was born. And many opere londes he holdeth in his hond. And pere with aH he holdeth Calyffes, þat is a full gret thing in here langage And it is als meche to seye as kyng. 4
- Caliph. And pere were wont to ben .v. soudans but now pere is nomo but he of Egypt. And the firste soudan was Zarocon þat was of Mede t was fader to Sahaladyn þat toke the Califfes of Egypt t slough him t was made soudan be 8
- List of 16 soudans of Egypt 1 strength. After þat was soudan Sahaladyn in whoos tyme the kyng of Englonð Richard the firste [was pere] with manye opere þat kepten the passage þat Sahaladyn ne myghte not passen. After Sahaladyn regned his sone 12
2. Saladin fights Richard Cœur de Lion; 3, 4. Boradyn And after him his nevewe. After þat the [1 fol. 15 b] Comaynz 1 þat weren in seruage in Egypt felten hemse[lf] þat þei weren of gret power þei chesen hem a Soudan amonges hem the whiche made him to ben cleped Melechsalan. 16
5. And in his tyme entred into the contree of the kynges of France seynt Lowy3s t faught with him t [he] toke him t enprisound him. And this was slayn of his owne seruantes And after þei chosen an other to be soudan 20
6. þat þei cleped Tympieman And he let delyueren seynt lowys out of prisoun for certeyn raunsoun. And after on 7. of theise Comaynz regned þat highte Cachas t slough Turqueman for to be soudan t made him ben cleped 24
8. Melechemes. And after anoper þat hadde to name Bendochedare þat slough Melechemes for to be Soudan t cleped him self Melechedare. In his tyme entred the gode kyng Edward of Englonð in Syrye t dide gret harm to 28
- Edward I. when Prince of Wales. the Sarrazines. And after was this soudan enpoysound at Damasce And his sone thoughte to regnen after him be heritage t made him to ben clept Meleschsach. But 9. another þat had to name Elphy chaced him out of the 32
10. contree t made him soudan. This man toke the cytee of Tripollee t destroyede manye of the cristene men the 3er of grace .Mlth cc iiij score t ix. And after was he enprisound of another þat wolde be Soudan but he was 36

anon slayn. After þat was the sone of Elphy chosen to
 ben Soudan & cleped him Mellethasseraf & he tok the 11.
 citee of Akoun & chaced out the cristene men & this was
 4 also enpoysond. And þan was his brother ymade Soudan
 & was cleped Melechnasser And after on þat was clept 12.
 Guytoga toke him & put him in prisoun in the castell of 13.
 1 Mountryuah & made him Soudan be strengthe & cleped [1 fol. 16 a]
 8 him MelehcadeH & he was [a] (1) Tartaryne. But the
 Comaynz chaced him out of þe contree & didnen hym
 meche sorwe And maden on of hem self soudan þat
 hadde to name lachyn & he made him to ben clept 14.
 12 Melehmanser the whiche on a day pleyed at the chess
 & his swerd lay besyde him & so befeH þat on wratthed
 him & with his owne propre swerd he was slayn. And
 after þat þei weren at gret discord for to make a soudan
 16 And fynally þei accordeden to Melechnasser þat Guytoga
 had put in prisoun at MountrivaH And this regnede
 longe & gouerned wisely so þat his eldest sone was chosen
 after him Meleclmader the whiche his brother leet sle 15.
 20 priuily for to haue the lordschipe & made him to ben
 clept Melechnadabron & he was Soudan whan I departed 16.
 fro þo contrees. And wyte 3ee wel þat the Soudan may
 lede out of Egipt mo þan .xx. MiH. men of armes And out
 24 of Surrye & out of Turkye & out of oþer contrees þat he
 holt he may arrere mo þan .l. MiH. and aH þo ben at his
 wages And þei ben aH weys at him withouten the folk of
 his contree þat is withouten nombre. And euerych of hem
 28 hath be 3ere the mountance of .vj. score. floreyne But it
 beloueth þat euery of hem holde .iiij. hors & a cameyll.
 And be the cytees & be townes ben amyralles þat han
 the gouernance of the peple, On hath to gouerne .iiij.
 32 & anoþer hath to gouerne .vj. anoþer mo & anoþer wel
 mo And als many taketh the AmyraH be him allone as
 aH the oþer 2 souldyours han vnder hym And perfore [2 fol. 16 b]
 whan the Soudan wiH avance any worthi knyght he
 36 maketh him a amiraH. And whan it is ony derthe the
 (1) MS. of.

The soudan's
power.

His
Emirs, or
Governors.

His four
wivesHis con-
cubinesHow
strangers
are receiued
in audience.

[1 fol. 17 a]

No visitor is
dismissed
without
some favour.

knyghtes ben right pore & þanne þei sellen bothe here
hors & here harneys. And the Soudan hath .iiij. wyfes on
cristene & .iiij. sarazines of the whiche on dwelleth at Ieru-
salem & anoþer at Damasee & anoþer at Ascolon And 4
whan hem lyst þei remewen to oþer cytees And whan
the Soudane wiff he may go to visite hem whan him list.
And he hath as many paramours as him lyketh. For he
maketh to come before him the fairest & the nobleste of 8
birth & the gentylleste damyseles of his contree And he
maketh hem to ben kept & serued full honourabely And
whan he wole haue on to lye with him he maketh hem aft
to come before him And he beholdeth in aft which of 12
hem is most to his plesance & to hire anon he sendeth
or casteth a ryng fro his fynger And þanne anon sche
schaft ben bathed & richely atyred & anoynted with delicat
thinges of swete smeft & þan lai to the Soudanes chambre, 16
and þus he doth als often as him list whan he will haue
onye of hem. And before the soudan cometh no strangier
but ȝif he be clothed in cloth of gold or of tartarie or of
camaka in the Sarazines guyse & as the sarazins vsen. And 20
it behoueth þat anon at the firste sight þat men see the
Soudan be it in windowe or in what place elles ¹ þat men
knele to him & kysse the erthe For þat is the manere to
do reuerence to the souldan of hem þat speken with him. 24
And whan þat messangeres of straunge contrees comen
before him the meynce of the Soudan; Whan the
strangeres speken to hym, þei ben aboute the souldan
with swerdes drawen & gysarmes & axes, here armes lift 28
vp in high with þo wepenes for to smyte vpon hem ȝif
þei seye ony woord þat is displeasance to the soudan.
And also no straungere cometh before him but þat he
maketh him sum promys & graunt of þat the soudan 32
asketh resonably beso it be not aȝenst his lawe. And
so don oþere Prynces bezonden For þei seyn þat noman
schaft come before no Prynce but þat the souldan is bettre
And schaft be more gladdere in departynge from his 36
presence þanne he was at the comynge before hym. And

vnderstondeþ þat that Babyloyne þat I haue spoken offe
 where þat the Soulan duelleth is not þat gret Babyloyne
 where the dyuersitee of langages was first made for
 4 vengeance by the myracle of god whan the grete tour of
 Babel was begonnen to ben made of the whiche the walles
 weren .lxiiij. furlonges of heichte. þat is in the grete
 desertes of Arabye vpon the weye as men gon toward the
 8 kyngdom of Caldee. But it is full longe sith þat ony
 man durste neyghe to the tour for it is all desert & full of
 dragouns & grete serpentes & full of dyuerse venymouse
 bestes all abouten. þat tour with the cytee was of .xxv.
 12 myle in cyrcuyt of the walles As þei of the contree seyn¹
 & as men may demen by estimacioun after þat men tellen
 of the contree. And þough it be clept the tour of Babi-
 loyne þit natheles þere were ordeyned withiþne many
 16 mansiouns and many gret dwellynge places in lengthe &
 brede And þat tour conteyned gret contree in cyrcuyt, for
 the tour allone conteyned .x. myle square. þat tour
 founded kyng Nembroth þat was kyng of þat contree &
 20 he was the firste kyng of the world And he leet make an
 ymage in the lykness of his fader & constreyned all his
 subgettes for to worschipe it. And anon begonnen othere
 lordes to do the same And so begonnen the ydoles & the
 24 symulacres first. The town & the cytee weren full wel
 sett in a fair contree & a playn þat men clepen the contree
 of Samar of the whiche the walles of the cytee weren .cc.
 cubytes in heichte & .l. cubytes of depnes. And the
 28 Ryuere of Eufurate ran þorgh out the cytee & aboute the
 tour also. But Cirus the kyng of Perse toke from hem
 the ryuere & destroyed all the cytee and the tour also.
 For he departed þat Ryuere in .ccc. & .lx. smale ryueres
 32 be cause þat he had sworn þat he scholde putte the ryuere
 in such poynt þat a womman myghte wel passe þere with
 outen castynge of of hire clothes for als moche as he hadde
 lost many worthi men þat troweden to passe þat ryuere
 36 be swymmynge. And from Babyloyne where the soudan
 dwelleth to go right betwene the Oryent & the Septem-

Cairo, or
 Babylon the
 Less, dis-
 tinguished
 from Baby-
 lon the
 Great, where
 the Tower
 of Babel was
 built.

Extent of
 the Tower
 and the city
 around it.
 [1 fol. 17 b]

Nimrod
 introduced
 idolatry.

King Cyrus
 avenged
 himself
 on the
 Euphrates
 by dividing
 it into
 brooks.

Babylon the
Gre it is in
Persia, far
from Baby-
lon the Less.

[¹ fol. 18 a]

Power and
greitnesse
of the
Great Chan.

Mahomet's
shrine is in
Methon in
Arabia.

The desert
is barren
from lack of
water only.

Extent of
Arabia.

[² fol. 18 b]

Carthage,
Dido and
Eneas.

Harah,

tryon toward the grete Babyloyne is xl. iourneyes to
passen be desert. But it is not the grete Babiloyne in
the lond t in the powere of the seyð Soudan but it is in
the power and the lordschipe of Persye. ¹ But he holdeth 4
it of the grete Chane pat is the gretteste Emperour t the
most souereyn lord of aH the parties bezonde t he is lord
of the iles of Cathay t of manye opere iles t of a gret
partie of Inde And his lond marcheth vnto Prestre 8
Johñes lond And he holt so moche lond that he
knoweth not the ende And he is more myghty t gretter
lord withouten comparsoun þan is the Soudan. Of his
ryaH estate t of his myght I schuH speke more plenerly 12
when I schall speke of the lond t of the contree of ynde.
Also the cytee of Methon where Machomet lyth is also
of the grete desertes of Arabye. And þere lith the body
of hym fuH honourably in here temple pat the Sarazines 16
clepen Musketh. And it is fro Babyloyne the lesse
where the Soudan dwelleth vnto Methon aboueseyd in
to a .xxxij. iourneyes. And wyteth wel þat the rewme
of Arabye is a full gret contree, but þere in is ouer moche 20
desert And noman may dweH þere in þat desert for
defaute of water. For þat lond is aH grauelly t fuH
of sond And it is drye t no thing fructuous be cause
þat it hath no moysture t þerfore is þere so meche desert. 24
And 3if it hadde Ryueres t welles t the lond also were
as it is in oper partyes it scholde ben als fuH of peple
t als fuH enhabyted with folk as in other places. For
þere is fuH gret multitude of peple where as the lond 28
is enhabyted. Arabye dureth fro the endes of the reme
of Caldee vnto the laste ende of ² Affryk t marcheth to
the lond of ydumee toward the ende of Botron. And
in Caldee the chief cytee is Baldak And of Affryk the 32
chief cytee is Cartage pat Dydo pat was Eneas wif
founded The whiche Eneas was of the cytee of Troye t
after was kyng of Itaylle. Mesopotamyne streccheth also
vnto the desertes of Arabye t it is a gret contree. In 36
this contree is the cytee of Daraym where abrahames

- fader duelled & from whens Abraham departed be
 commandement of the Aungel. And of þat cytee was
 Effraym þat was a gret clerk & a gret doctour And
 4 Theophilus was of þat cytee also þat oure lady sauede
 from oure enemye. And Mesopotayme dureth fro the
 ryuere of Eufrates vnto the ryuere of Tygris. For it
 is betwene þo .ij. ryueres. And bezonde the ryuere of
 8 Tygre is Caldee þat is a full gret kyngdom. In þat
 rewme, at Baldak aboucesyd was wont to duelle the
 Calyffez þat was wont to ben bothe as Emperour & Pope
 of the Arabyenez so þat he was lord spiritueþ & temporeþ
 12 And he was successour to Machomete & of his generacioun.
 þat cytee of Baldak was wont to ben cleped Sutis &
 Nabugodonozor founded it And pere duelled the holy
 prophete Daniel & pere he saugh visiounes of heuene
 16 & pere he made the exposicioun of dremes. And in old
 tyme pere were wont to be .iiij. Calyffez: He of Arabye,
 he of Caldeez And þei dwelleden in the cytee of Balak
 aboucesyd. And at Cayre besides Babyloyne duelled the
 20 Calyffee of Egypt & at Marrok vpon the west see duelte
 the Calyffee of Barbaryenes & of Affrycanes. And now
 is pere non of the Calyffez ne nought han ben sithe the
 tyme of the Sowdan Sahaladyn For from þat tyme liden
 24 the Sowdawn clepeth him self Calyffee And so han the
 Calyffez ylost here name. Also wyteth wel þat Babyloyne
 þe lesse where the Soudan duelleth & ⁽¹⁾ the cytee of
 Cuyr þat is nygh besyde it ben grete huge cytees manye
 28 & fayre and þat on sitt nygh þat other. Babyloyne sytt
 upon the ryuere of Gyson somtyme clept Nyle þat cometh
 out of Paradys terrestre. þat ryuere of Nyle aþ the 3eer
 whan the sonne entreth in to the signe of Cancer it
 32 begynneth to wexe And it wexeth aþweys als longe as the
 sonne is in Cancro & in the signe of the lyoun. And
 it wexeth in such manere þat it is somtyme so gret þat
 it is .xx. cubytes or more of depness And þanne it doth
 36 gret harm to the goles þat ben vpon the lond For þanne

Mesopotamia, the
 home of
 Abraham,
 Ephraim
 and
 Theophilus.

Chaldea;
 Bagdad the
 seat of the
 Caliphs.

Nebuchad-
 nezzar and
 Daniel.

The three
 Caliphates.
 [fol. 19 a]

Cairo.

The floods of
 the Nile.

Times of
dearth from
excessive or
insufficient
floods.

[1 fol. 13 b]

The Nile
runs under-
ground from
India to
Ethiopia.

The ibis is
like a stork.

may nouan trouble to ere the bondes for the grete
moystuess And *perfore* is *pere* dere tyme in *pat* contree.
And also whan it wexeth lytyH it is dere tyme in *pat*
contree for defaute of moysture. And whan the sonne ¹
is in the signe of Virgo *panne* begynneth the ryuere for
to ¹wane & to decrece lytyl & lytyH So *pat* whan the sonne
is ⁽¹⁾ entred in to the igne of *libra* *panne* *pei* entren
betwene theise ryueres. This ryuere cometh rennyng 8
from Paradys terrestre betwene the desertes of ynde &
after it smytt vn to londe & renneth longe tyme many
grete contrees vnder erthe And after it goth out vnder
an high hill *pat* men clepen *Aloth* *pat* is betwene ynde 12
& Ethiopie the mountance of .v. monethies iourneyes fro the
entree of Ethiopie And after it envyrouneth aH Ethiopie
& Morekane & goth aH along fro the lond of Egipte vnto
the cytee of Alisandre to the ende of Egipte and *pere* it 16
falleth in to the see. Aboute this ryuere ben manye
bridides & foules As Sikouyes *pat* *pei* clepen Ibes.

CH. VII. OF THE CONTREE OF EGIPT; OF THE BRID
FENIX; OF ARABYE; OF THE CYTEE OF
CAYRE; OF THE CONYNGE TO KNOWN
BAWME AND TO PREUEN IT, AND OF THE
GERNERES OF JOSEPH.

Egypt is
long and no
wider than
the floods
can reach.

The dry
climate
fauours the
study of
astronomy.
[2 fol. 20 a]

EGYPT is a long contree but it is streyt *pat* is to seye
narrow for *pei* may not enlargen it toward the desert 20
for defaute of water And the contree is sett along vpon
the ryuere of Nyle be als moche as *pat* ryuere may serue
be fodes or *operwise* *pat* whanne it floweth it may spreden
abrood porgh the contree, so is the contree large of lengthe. 24
For *pere* it reyneth not but lityll in *pat* contree & for *pat*
cause *pei* haue no water, but 3if it ² be of *pat* flood of *pat*
ryuere. And for als moche as it ne reyneth not in
pat contree but the eyr is alwey pure & cleer, *perfore* in 28

(1) is repeated in MS.

- pat* contree ben the gode astronomyeres, for *pei* fynde
pere no cloudes to letten hem. Also the cytee of Cayre
 is right gret & more huge *pan* *pat* of Babyloyn the lesse
 4 And it sytt abouen toward the desert of Syrye a lytill
 abouen the ryuere aboueseyd. In Egypt *pere* ben .ij.
parties, The heghte *pat* is toward Ethiopie & the loweness
pat is towardes Arabye. In Egypt is the lond of
 8 Ramasses & the lond of Gassen. Egypt is a strong
 contree for it hath many schrewede haunenes be cause
 of the grete Roches *pat* ben stronge and daungerouse
 to passe by. And at Egypt toward the Est is the rede
 12 see *pat* dureth vnto the cytee of Coston & toward the
 west is the cytee of lyhye *pat* is a full drye lond & lityll
 of fruyt, for it is ouer moche plentee of hete And *pat*
 lond is clept Fusth. And toward the partie meridiaun
 16 is Ethiopie & toward the north is the desert *pat* dureth
 vnto Syrye & so is the contree strong on all sydes. And
 it is wel a .xv. iourneyes of lengthe & more *pan* two
 so moche of desert & it is but .ij. iournees of largeness.
 20 And betwene Egypt & Nubye it hath wel a .xij. iournees
 of desert And men of Nubye ben cristen but *pei* ben
 blake as the Mowres for gret hete of the sonne. ¹ In
 Egypt *pere* ben .v. prouynces, *pat* on hight SAHYTH *pat*
 24 other hight DEMESEER another RESICH, *pat* is an Ile in
 NYLE, Another ALISANDRE & another the lond of DAMYETE.
pat citee was wont to be right strong but it was twyes
 wonnen of the cristene men And perfore after *pat* the
 28 sarazines beten down the walles And with the walles &
 the toures perof the sarazines maden another cytee more
 fer from the see & clepeden it the newe Damyete, So *pat*
 now no man duelleth at the rathere toun of Damyete.
 32 At *pat* cytee of Damyete is on of the haunenes of Egypt
 & at Alisandre is *pat* other *pat* is a full strong cytee, But
pere is no water to drynke, but ȝif it come be condyt from
 Nyle *pat* entreth in to here cisternes, And who so stopped
 36 *pat* water from hem, *pei* myghte not endure *pere*. In
 Egypt *pere* ben but fewe Forcelettes or castelles be cause

Cairo lies up
the river.

Higher and
Lower
Egypt

Egypt is
naturally
strong on
all sides.

Its extent.

[1 fol. 20 b]

Its five
provinces.

Damiette
twice taken
by Chris-
tians, then
rebuilt by
Saracens.

Alexandria's
water-
supply from
the Nile.

St. Anthony
the Great
meets a
satur, who
asks the
sunt to pray
for him.

pat the contree is so strong of himself. **NOTA OF A
MERUEYLE.** At the desertes of Egypte was a worthi man
pat was an holy heremyte & þe-re mette *with him* a Monstre
pat is to seyne a monstre is a þing disformed agen kynde ⁴
bothe of man or of best or of any þing elles & þat is cleped
a Monstre. And this monstre pat mette *with* this holy
heremyte was as it hadde ben a man þat hadde .ij. hornes
trenchant on his forhede & he hadde a body lyk a man ⁸
vnto þe navele ¹ And benethe he hadde the body lych a
goot & the heremyte asked him what he was. And the
monstre answerde him & seyde he was a delly creature
such as god hadde formed & duelled in þe desertes in ¹²
purchacyuge his sustynance, & besoughte the heremyte
þat he wolde praye god for him the whiche þat cam from
hevene for to sauen all mankynde & was born of a mayden
& suffred passoun & deth as wee wel known, he whom ¹⁶
wee lyuen & ben. And 3it is the hede *with* the .ij. hornes
of þat monstre at Alisandre for a merueyle. In Egypt
is the citee of Elyople þat is to seyne the cytee of the somme.
In þat cytee þere is a temple made round after the schapp ²⁰
of the temple of Ierusalem. The prestes of þat temple han
all here wrytynge vnder the date of the foul þat is clept
Fenix & þere is non but on in all the world And he cometh
to brenne himself vpon the awtere of þat temple at the ende ²⁴
of .v. hundred 3eer for so longe he lyueth. And at the
.vc. 3eres ende the prestes arrayen here awtere honestly
and putten þere vpon spices & sulphur vif & oþer thinges
þat wolen brennen lightly And þan the brid Fenix ²⁸
cometh & brenneth himself to askes. And the first day
next after men fynden in the askes a worm And the
seconde day next after men fynden a brid quyke & parfyt
And the thridde day next after he fleeth his wey And ³²
so þere is no mo briddes of þat ² kynde in all the world
but it allone & treuly þat is a gret myracle of god. And
men may wel lykne þat bryd vnto god be cause þat þere
nys no god but on And also þat oure lord aroos from ³⁶
deth to lyue the thridde day. This bryd men seen often

[fol. 21^v]

Heliopolis.

The bird
Phenix.

Every five
hundred
years it
burns itself
on an altar
in a fire of
spices and
native
sulphur

[fol. 21^v].

The Phenix
is a symbol
of Christ.

- tyme flee in þo contrees And he is not meecheles more
 þan an Egle And he hath a crest of fedres vpon his hed
 more gret þan the poccok hath & his nekke is ȝelow after It is yellow,
blue and
purple.
 4 colour of an Oriēȝ þat is a ston wel schynynge. And
 his bak is coloured blew as ynde And his wenges ben
 of purple colour And the tayȝ is ȝelow & red, castynge
 his tayȝ aȝen in travers. And he is a fuȝ fair brid to
 8 loken vpon aȝenst the sonne, for he schyneth full glori-
 ously & nobely. Also in Egipt ben gardynes þat han
 trees & herbes þe whiche heren frutes .vij. tymes in the Seven crops
in a year.
Emeralds
 3eer And in þat lond men fynden manye fayre Emeraundes
 12 & ynowe And þefore þei ben þere grettere cheep. Also
 whan it reyneth ones in the somer in the lond of Egipt
 þanne is aȝ the contree fuȝ of grete myzs. Also at Cayre Mice
 þat I spak of before sellen men comounly boȝhe men &
 16 women of other lawe as we don here bestes in the markat.
 And þere is a comoun hows in þat cytee þat is aȝ fuȝ of
 smale furneys & thider bryngen wommen of the toun here
 eyren of hennes of gees & of dokes for to ben put into
 20 þo forneyses And þei þat kepen þat hows coueren hem
 with hete of hors dong Withouten henne goos or doke
 or ony oȝer foul. And at the ende ¹ of .iiij. wokes or of a [1 fol 22a]
 moneth þei comen aȝen & taken here chikenes & norisschen
 24 hem & bryngen hem forth so þat aȝ the contree is fuȝ of
 hem And so men don þere boȝhe winter & somer. Also
 in þat contree & in oȝere also men fynden longe Apples to
 selle in hire cesoun & men clepen hem Apples of Paradys Apples of
Paradise.
 28 & þei ben riȝht swete & of gode sauour And þogh ȝee
 kutte hem in neuer so many gobettes or parties ouer-
 thwart or endlonges euere more ȝee schull fynden in the
 myȝdes the figure of the holy cros of oure lord Ihesu
 32 But þei wil roten within .viij. dayes And for þat cause
 men may not carye of þo apples to no fer contrees. Of
 hem men fynden the mountance of an hundred in a
 bascat to selle & þei han grete leues of a fote & an half
 36 of lengthe & þei ben couenably large. And men fynden
 þere also the appuȝ tree of Adam þat han a byte at ou Adam's
apples.

Figs of
Pharaoh.
The field
where balm
grows.

Wells made
by the
Infant
Christ

[1 fol. 22 b]

Balm will
grow
nowhere
else.

The boughs
should not
be cut with
iron.

Saracen
names for
the wood
the fruit,
and the
gum

Only Chris-
tians can
grow balm.

It is said to
grow in
India
Major.

It is sophis-
ticated in
various
ways.

of the sydes And þere ben also Fige trees þat heren no
leues but fyges vpon the smale branches & men clepen
hem Figs of PHAROON. Also besyde CAYEN withouten
þat cytee is the feld where Bawme groweth And it 4
cometh out on smale trees þat ben non hyere þan to a
mannes breck girdliH & þei semen as wode þat is of the
wyldc vync. And in þat feld ben .vij. welles þat oure
lord Ihesu crist made with ou of his feet whan he wente 8
to pleyen with oþer children. þat feld is not so wel
closed but þat men may entren at here owne list, But
in þat cesoun þat the ¹hawme is growyng men put
þere to gode kepyng þat no man⁽¹⁾ dar ben hardy to 12
entre. This bawme groweth in no place but only þere
And pough þat men bryngen of þe plauntes for to planten
in oþer coutrees þei growen wel & fayre but þei bryngen
forth no fructuous thing. & the leues of bawme ne falle 16
nought. And men kutten the branches with a scharp
flyntston or with a scharp bon whanne men wil go to
kutte hem, For who so kutte hem with jren it wolde
destroie his vertue & his nature. And the sarazines 20
clepen the wode ENOCHBALSE, And the fruyt the whiche
þat is as quybybes þei clepen ABBISSAM And the lycour
þat droppeth fro the branches þei clepen Guybalse.
And men maken all weys þat hawme to ben tyled of the 24
cristen men or elles it wolde not fructifye As the Sara-
zins seyn hemself for it hath ben oftentye preued.
Men seyn also þat the bawme groweth in ynde the more
in þat desert where Alysaundre spak to the trees of the 28
sonne & of the mone But I haue not seen it For I haue
not ben so fer abouen vpward because þat þere ben to
many nerilouse passages. And wyte 3ee wel þat a man
oughte to take gode kepe for to bye hawme but 3if he 32
cone knowe it right wel, for he may right lyghtly ben
disceyued For men sellen a gomme þat men clepen
Turbentyne in stede of hawme And þei putten þereto a
litiH hawme for to 3euen gode odour And summe putten 36

(¹) entre, MS.

- wax in oyle of the ¹ wode of the fruyt of bawme & seyn
 pat it is bawme And summe destyllen clowes of gylofre
 & of spykenard of Spayne & of opere spices pat ben
 4 wel smellynge & the lykour pat goth out þerof þei
 clepe it bawme And þus ben many grete lordes & opere
 disceyued And þei wenen þat þei han bawme & þei haue non.
 For the Sarazines countrefeten it be sotyltee of craft for to
 8 disceyuen the cristene men as I haue seen full many a
 tyme. And after hem the marchauntes & the Apotecaries
 countrefeten it eftsones & þanne it is lasse worth & a gret
 del worse. But ȝif it lyke ȝou I schall schewe how ȝee
 12 schull knowe & proue to the ende þat ȝee schull not ben
 disceyued. First ȝee schull wel knowe þat the natureth
 bawme is full cleer & of cytryne colour & strongly
 smellynge. And ȝif it be thikke or reed or blak it is
 16 Sophisticate þat is to seyne contrefeted & made lyke it
 for disceyt. And vnderstondeþ þat ȝif ȝee wil putte a
 lityll bawme in the pawme of ȝoure hond aȝen the sonne,
 ȝif it be fyn & gode ȝee ne schull not suffre ȝoure hand
 20 aȝenst the hete of the sonne. Also taketh a lytill bawme
 with the poynt of a knyf & touche it to the fayr & ȝif it
 brenne it is a gode signe. After take also a drope of
 bawme & put it into a dissch or in a cuppe with mylk of
 24 a goot And ȝif it be natureth bawme anon it wole take &
 beclippe the mylk. Or put a drope of bawme in clere
 water in a cuppe of syluer or in a clere bacyn & stere it
 wel with the clere water And ȝif þat the ² bawme be
 28 fyn & of his owne kynde the water schall neuere trouble,
 And ȝif the bawme be sophisticat þat is to seyne
 countrefeted the water schall beco[n]e anon trouble.
 And also ȝif the bawme be fyn it schall falle to the
 32 botme of the vessel as pough it were quyk syluer, For
 the fyn bawme is more heuy twyes þan is the bawme þat
 is sophisticat & countrefeted. Now I haue spoken of
 bawme & now also I schall speke of another thing þat is
 36 bezonde Babyloyn aboue the Flode of Nile toward the

Turpentine,
 wood of the
 balm-tree,
 cloves and
 spikenard
 are used as
 substitutes.
 [1 fol. 23 a]

Saracens,
 merchants
 and apo-
 thecaries
 adulterate
 it.

Genuine
 balm is
 yellow and
 light.

It burns in
 the sun and
 in fire,

and curdles
 goat's milk.

[2 fol. 23 b]

It does not
 make clear
 water
 turbid.

The Pyramids, or
Garneres of
Joseph, where corn
was kept in
times of
dearth.

desert betwene Affrik & Egypt þat is to seyne of the
Gernerres of Joseph þat he leet make for to kepe the
greynes for the perile of the dere zeres. And þei ben
made of ston full wel made of Masounes craft Of the whiche 4
.ij. ben merueylouse grete & hye And the toþere ne ben
not so grete. And enery Gerner hath a gate for to entre
withjnnne A lytill hygh from the erthe For the lond is
wasted & fallen sithe the Gernerres were made. And 8
withjnnne þei ben all full of serpentes And abouen the
Gernerres withouten ben many scriptures of dyuerse
langages. And summen seyn þat þei ben sepultures of
grete lordes þat weren sountyme but þat is not trewe For 12
all the comoun rymour & speche is of all the peple ¹þere
bothe fer & nere þat þei ben the Garnerres of Joseph And
so fynden þei in here scriptures & in here cronycles. On
þat oper partie, 3if þei weren sepultures þei scholden not 16
ben voyd withjnnne Ne þei scholde haue no gates for to
entre withjnnne. For 3ee may wel knowe þat tombes &
sepultures ne ben not made of such gretness ne of suche
highness, Wherefore it is not to beleue þat þei ben tombes 20
or sepultures. In Egypt also þere ben dyuerse langages
& dyuerse lettres & of oper manere condicioun þan þere
ben in oper partes As I schall deuyse 3ou suche as þei
ben And the names how thei clepen hem, To such entent 24
þat 3ee mowe knowe the difference of hem & of othere.

They are not
sepulchral
monuments,

[1 fol. 24 a]

for then
they would
neither be
hollow, nor
have any
gates.

The
Egyptian
alphabet.

[Another alphabet.]

Ch. VIII.
[fol. 24 b]

OF THE YLE OF CECYLE; OF THE WEYE FRO
BABYLOYNE TO THE MOWNT SYNAY; OF
THE CHIRCHE OF SEYNTE KATERYNE, AND
OF ALLE THE MERUAYLLES þERE.

More routes
towards
Egypt.

NOW wil I retoune azen or I procede any fethere for
to declare 3ou the othere weyes þat drawn towards
Babiloyne where the Soudan himself duelleth þat is at 28

- the entree of Egypt, for als moche as many folk gon
pider first t after pat to the mownt Synay t after re-
tounen to Ierusalem, As I haue seyd 3ou here befor.
- 4 For 3ei fulfillen first the more longe pilgrymage t after
retounen agen be the nexte weyes because pat the more
ny weye is the more worthi t pat is Ierusalem, For non
other pilgrymage is not lyk in comparoun to it. But
- 8 for to fuhille here pilgrymages more esily t more sykerly
men gon first the longer weye rathere pan the nerere
weye. But whoso wil go to Babyloyn be another weye
more schort from 3e contrees of the west pat I haue
- 12 rehersed before or from o3er contrees next fro hem, pan
men gon by Fraunce be Burgoyne t be Lombardye. It
nedeth not to telle 3ou the names of the cytees ne of
the townes pat ben in pat weye For the weye is comoun
- 16 t it is knowen of many nacyouns. And 3ere ben manye
hauenes [where] pat men taken the see. Summe men taken
the see at ¹Gene, Somme at Venyse t passen be the see
Adryatyk pat is clept the Goulf of Venyse, pat departeth
- 20 ytaylle t Grece on pat syde. And somme gon to Naples
somme to Rome t from Rome to Brandys t pere 3ei
taken the see t in many othere places where pat hauenes
ben. And men gon be Tussye be Champayne be Calabre
- 24 be Appuille t be the hilles of ytaylle be Chorisqe be
Sardyne t be Cycile pat is a gret Ile t a gode. In pat
Ile of Cycile per is a maner of a gardyn in the whiche
ben many dyuerse frutes And the *gardyn is always
- 28 grene t florissching, all the cesouns of the 3eer als wel
in winter as in somer. pat Ile holt in compas aboute
.ccc t l. frensche myles And betwene Cycile t Itaylle
pere is not but a lytill arm of the see pat men clepen
- 32 the Farde of Mescyne And Cycile is betwene the see
Adryatyk t the see of lombardye, And fro Cycile in
to Calabre is but .viiij. myles of lombardye. And in
Cycile pere is a manere of serpentis be the whiche men
- 36 assayen t preuen wheper here children ben bastardes or
none or of lawefull mariage, For 3if 3ei ben born in right
- Many
pilgrims go
there and to
Sinai before
turning to
Jerusalem.
- From the
West,
Northern
Italy is first
reached.
- Genoa,
Venice,
[1 fol. 25 a]
- Naples,
Brindisi.
- Tuscany,
Campania,
Apulia.
Corsica,
Sardinia.
- Sicily and
its garden.
- Straits of
Messina.
- The serpents
that try the
legitimacy of
children.

Etna and
the vol-
canoes.

[¹ fol. 25 b]

Pisa.

Corfu.

Valona,
Durazzo.

Alexandria,
the scene of
St. Cath-
erine's and
of St. Mark's
martyrdom.

[² fol. 26 a]

Pictures
white-
washed by
Saracens.

mariage the *serpentes* gon aboute hem & don hem non
harm And ȝif þei ben born in avowtrie the *serpentes*
byten hem & envenyme hem & thus manye wedded men
prenen ȝif the children ben here owne. Also in þat Ile 4
is the Mount Ethna þat men clepen Mount Gybe^h & the
wlcanes þat ben euere more brennyng. And þere ben
.vij. places þat brennen & þat casten out dyuerse flawmes
and dyuerse colour And be the chaungynge of þo flawmes 8
men of þat contree knowen whanne it schaff be derthe or
gode tyme or cold or hoot or moyst or drye or in aȝ
othere manere how the tyme schall be gouerned. And
from Itaille vnto the wlcanes nys but .xxv. myle And 12
men seyn þat the wlcanes ben weyes of helle. Also
whoso goth be Pyse ȝif þat men list to go þat weye þere
is an arm of the see where þat men gon to opere hauenes
in þo marches And þan men passen be the Ile of GREEF 16
þat is at GENE And after arryueth men in GREECE at the
hauene of the cytee of Myrok or at the hauene of Valone
or at the cytee of Duras, & þere is a Duk at Duras, or at
opere hauenes in þo marches & so men gon to Costanty- 20
noble. And after gon men be watre to the Ile of Crete &
to the Ile of Rodes & so to Cypre & so to Venyse & fro
pens to Costantynoble, to holde the more right weye be
see it is wel a .m̄ viij & ^{xx}iiij. score myle of lombardye. 24
And after from Cipre men gon be see & leuen Ierusalem &
aȝ þat contre on the left hond vnto Egypt & arryuen at
the cytee of DAMYETE þat was wont to ben fuȝ strong &
it sytt at the entree of Egypt. And fro Danyete gon 28
men to the Cytee of Alizandre þat sytt also vpon the see.
In þat cytee was seynte katelyne beheded And þere was
seynt ²Mark the Euuangelist martyred & buryed, But the
Emperour Leoun made his bones to ben brought to 32
Venyse. And ȝit þere is at Alizandre a faire chirche
aȝ white withouten peynture and so ben all the othere
chirches þat weren of the cristene men aȝ white with-
jane, For the Paynemes & the Sarrazynes maden hem 36
white for to fordon the ymages of seyntes þat weren

peynted on the walles. *pat* cytee of Alizandre is wel
 .xxx. furlonges in lengthe but it is but .x. on largeness
 And it is a full noble cytee & a fayr. At *pat* cytee
 4 entreth the ryuere of Nyle in to the see as I to 3ou haue
 seyd before. In *pat* ryuere men fynden many precyouse
 stones & meche also of *lignum aloes* And it is a manere
 of wode *pat* cometh out of *paradys terrestre* the whiche
 8 is good for manye dyuerse medicynes And it [is] right
 dereworth. And from Alizandre men gon to Babyloyn
 where the Soudan dwelleth *pat* sytt also vpon the ryuere
 of Nyle, And this weye is most schort for to go streyght
 12 vnto Babiloyne.

Extent of
Alexandria.Lignum
aloes.Babylon
the less.

OF THE WEYE THAT GOTH FROM BABI-
 LOYNE, VNTO THE MOWNT SYNAY, & OF
 THE MERUEYLES pERE.

Ch. IX

NOW schall I seye 3ou also the weye *pat* goth fro
 Babiloyne to the Mount of Synay where seynte
 kateryne lyth. He moste passe be the desertes of Arabye
 16 Be the whiche desertes Moyses laddē the peple of Israel
 And *panne* passe men be the welle *pat* Moyses made *with*
 his hond in þo desertes whan the peple gruced for þei
 fownden no^thing to drynke. And *pan* passe men be
 20 the welle of Marach of the whiche the water was first
 bytter But the children of Israel putten perejune a tree
 & anon the water was swete & gode for to drynke. And
panne gon men be desert vnto the vale of Elyn In the
 24 whiche vale ben .xij. welles And pere ben .lxxij. trees
 of palme *pat* beren the dates The whiche Moyses fond
with the children of Israel, And fro *pat* valeye is but a
 gode iourneye to the Mount of Synay. And whoso wil
 28 go be another weye fro Babiloyne *pan* me goth be the
 Rede see *pat* is an arm of the see OCCEAN. And pere
 passed Moyses *with* the children of Israel ouerthwart
 the see all drye, Whan Pharaο the kyng of Egypt chased

To Mount
Sinai.Moses made
a well with
his hand.

[fol. 28 b]

The well of
Marah.

Elim.

The Red
Sea

hem, And þat see is wel a .xj. myle of largeness in lengthe.
 And in þat see was Pharao drowned & all his hoost þat he
 lalde. þat see is not more reed þan another see but in
 s[o]me place þereof is the graueh reed And þefore men 4
 clepen it the rede see. þat see remmeth to the endes of
 Arabye & of Palestyne, þat see lasteth more þan .iiij.
 iourneyes And þan gon men be desert vnto the vale
 of Elyn And fro þens to the mount of Synay. And 8
 3ee may wel vnderstonde þat he this desert no man may
 go on horsbak because þat þere nys nouþer mete for hors
 ne water to drynke And for þat cause men passen þat
 desert with Cameh, For the Camaylle fynt allwey mete on 12
 trees & on bussches þat he fedeth him with And he may
 wel faste fro drynk. ij. ¹dayes or .iiij. And þat may non
 hors don. And wyte well þat from Babyloyne to the
 Mount Synay is well a .xij. gode iourneyes And sum men 16
 maken hem more And sum men hasten hem & peynen
 hem & þefore þei maken hem lesse, And all weys fynden
 men latymeres to go with hem in the contrees & ferthre
 begonde into tyme þat men come the langage. And it 20
 behoueth men to bere vitail with hem þat schall duren
 hem in þo desertes & oþer necessaries for to lyue by. And
 the Mount of Synay is clept the desert of Syne þat is for
 to seyne the bussch brennyng Because þat Moyses sawgh 24
 oure lord god many tynes in forme of fuyr brennyng
 vpon þat hiß And also in a bussch brennyng & spak to
 him And þat was at the foot of the hill. There is an
 Abbeye of Monkes wel bylled & wel closed with 3ates of 28
 Iren for drede of the wylde bestes. And the monkes
 ben Arrabyenes or men of Grece & þere [is] a gret couent
 And all þei ben as heremytes & þei drinken no wyn but
 3if it be on principaß festes And þei ben fuß deuoute 32
 men & lyuen porely & sympely with joutes & with dates
 And þei don gret abstynence & penaunce. þere is the
 chirche of seynte katelyne in the whiche ben manye
 lampes brennyng For þei han of oyle of Olyue ynow 36

The sand
is red.

Horses can-
not be used,
but only
camels.

[f. fol. 27 a]

From Baby-
lon the Less
to Sinai is a
twelve days
journey.

Interpreters
act as
guides.

Origin of the
name Sinai.

The
Convent.

St. Cath-
erine's
Church.

bothe for to brenne in here lampes & to ete also And þat
 plantee haue þei be the myracle of god For the ravenes
 & the crows & the choughes & oþer foules ¹ of the contree [1 fol. 27 b]
 4 assemblen hem þere euery 3eer ones & fleen þider as in
 pilgrimage And euerych of hem bryngeth a braunche of
 the Bayes or of Olyue in here bekis in stede of offryng &
 leuen hem þere, of the whiche the monkes maken gret
 8 plentee of oyle & this is a gret meruaylle. And sith þat
 foules þat han no kyndely wytt ne resoun gon thider to
 seche þat gloriouse virgyne wel more oughten men þan to
 seche hire & to worschipen hire. Also behynde the awtier
 12 of þat chirche is the place where Moyses saugh oure lord
 god in a breunynge bussch And whanne the monkes
 entren in to þat place þei don of bothe hosen & schoon
 or hotes alweys, Be cause þat oure lord seyde to Moyses :
 16 do of thin hosen & thi schon for the place þat þou stondest
 on is lond holy & blessed. And the monkes clepen þat
 place DOZOLEEL þat is to seyne the schadew of god. And
 besyde the high awtier .iiij. degrees of heighte is the ferte
 20 of Alabastre where the bones of seynt Kateryne lyzn And
 the prelate of the monkes scheweth the relykes to the
 pilgrymes And with an Instrument of syluer he froteth
 the bones & þanne þer goth out a lytyll oyle as þough it
 24 were a maner swetyng þat is nouthur lych to oyle ne to
 bawne but it is full swete of smell. And of þat þei
 zeuen a lytill to the pilgrymes, for þere goth out but lityll
 quantitee of þat likour. And after þat þei schewen the
 28 heed ² of seynte kateryne & the cloth þat sche was wrapped
 inne þat is 3it all bloody, And in þat same cloth so
 ywrapped the aungeles beren hire body to the mount Synay
 & þere þei buried hire with it. And þanne þei schewen
 32 the bussch þat brenned & wasted nought in the whiche
 oure lord spak to Moyses & oþer relies ynowe. Also
 whan the prelate of the abbeye is ded I haue vnderstonden
 be informacioun þat his lampe quenched And whan þei
 36 chesen an oþer prelate 3if he be a gode man & worthi to be
 prelate his lampe schal lighte with the grace of god with-

The birds
bring twigs
of olive-
trees for
making oil.

The spot
where the
Burning
Bush
appeared.

The sarco-
phagus of
St. Cath-
erine.

The mirac-
ulous oil.

The Saint's
head.
[2 fol. 28 a]

The miracle
of the lampes
going out
and re-
kindled
without
being
touched.

I aduon-
ished the
monks to
publish
God's graces
to them.

[P fol. 28 b]

No vermin
can enter
the
Monastery,

for the
Virgin has
banished
them.

The ascent
up the steps.

outen touchinge of any man. For euerych of hem hath a
lampe be *himself* And be here lampes *pei* knowen wel
whan ony of hem schall dye. For whan ony schall dye
the lyght begynneth to chaunge & to wexe dym And *3if* 4
he be chosen to *ben* prelate & is not worthi his lampe
quencheth anon. And other men han told me *pat* he *pat*
syngeth the masse for the prelate *pat* is ded he schall
fynde vpon the awtier the name written of him *pat* schall 8
ben prelate chosen. And so vpon a day I asked of the
monkes bothe on & *oper* how this befell, But *pei* wolde
not tell me no thing Into the tyme *pat* I seyde *pat* *pei*
scholde not hyde the grace *pat* god did hem but *pat* *pei* 12
scholde publissehe it to make the peple to haue the more
deuocioun And *pat* *pei* diden synne to hide goddes
myracle as me semed, For the myracles *pat* god hath don
and *3if* ¹doth every day *ben* the wytnesse of his myght & of 16
his merueylles as *dauid* seyth in the psaltere: MIRABILIA
TESTIMONIA TUA DOMINE, *pat* is to seyne: Lord thi
merueylles *ben* *pi* wytness. And *panne* *pei* tolde me
bothe on and *oper* how it befell full many a tyme, But 20
more I myghte not haue of hem. In *pat* abbeye ne
entreth not no flye ne todes ne ewtes ne such foul
venymouse bestes ne lyzs ne flees be *pe* myracle of god
& of oure lady. For *pere* were wont to *ben* many suchie 24
manere of filthes *pat* the monkes weren in wiht to leue the
place & the abbeye And weren gon fro thens vpon the
mountayne abouen for to eschewe *pat* place. And oure
lady cam to hem & bad hem turnen azen And from pens 28
forewardes neuere entred such filthe in *pat* place amonges
hem Ne neuere schall entre here after. Also before the
gate is the welle where Moyses smot the ston of the
whiche the water cam out plenteuously. Fro *pat* abbeye 32
men gon vp the mountayne of Moyses be many degrees &
pere men fynden first a chirche of oure lady where *pat*
sche mette the monkes whan *pei* fledden away for the
vermyn aboueseyd. And more high vpon *pat* mountayne 36
is the Chapell of helye the prophete And *pat* place *pei*

- clepen Oreb, whereof holy writt speketh : ET AMBULAUIT Horeb.
 IN FORTITUDINE CIBI ILLIUS VSQUE AD MONTEM DEI OREB,
 þat is to ¹seyne : And he wente in strengthe of þat mete [1 fol. 29 a]
 4 vnto the hill of god Oreb. And þere nygh is the vyne
 þat seynt Ioñn the Euuangelist planted þat men clepen
 Reisins of Staphis. And a lytill abouen is the Chapell of Chapel of
Moses.
 Moyses t the roche where Moyses fleygh to for drede
 8 whan he saugh oure lord face to face, And in þat roche is
 printed the forme of his body For he smot so strongly t
 so harde him self in þat roche þat all his body was doluen
 withjune þorgh the myracle of god. And þere besyde is
 12 the place where oure lord toke to Moyses the .x. com-
 mandementes of the lawe. And þere is the caue vnder
 the roche where Moyses duchte whan he fasted .xl. dayes
 t .xl. nyghtes But he dyede in the lond of promissioun,
 16 But noman knoweth where he was buryed. And from
 þat mountayne men passen a gret valeye for to gon to The valley.
 anoper mountayn where seynt Kateryne was buryed of
 the Aungeles of oure lord. And in þat valeye is a
 20 chirche of .xl. martyres t þere singen the monkes of the
 abbeyes often tyme And þat valeye is right cold. And
 after men gon vp the mountayne of seynt Kateryne þat is Mount St.
Catherine.
 more high þan the mount of Moyses And þere where
 24 seynt Kateryne was buryed is nouthur chirche ne chapell
 ne other duellynge place, But þere is an heep of stones
 aboute the place where the body of hire was put of the
 Angeles. ² þere was wont to ben a chapell but it was
 28 casten down t zit lyggen the stones þere And all be it þat
 the Collect of seynte kateryne seye þat it is the place
 where oure lord betaughte the .x. commandementes to
 Moyses t þere where the blessed virgyne seynte kateryne
 32 was buryed, þat is to vnderstonde in .o. contree or in .o.
 place berynge .o. name, For bothe þat on t þat oper is clept
 the mount of Synay, But þere is a gret weye from þat on
 to þat oper t a gret deep valeye betwene hem.

The ruins of
 a chapel
 mark the
 spot where
 she was
 first buried.

[2 fol. 29 b]

Mount St.
 Catherine
 and the
 Mount of
 Moses are
 distinct
 parts of
 Sinai.

Ch. X. OF THE DESERT BETWENE THE CHIRCHE
OF SEYNTE KATERYNE + IERUSALEM; OF
THE DRIE TRE, + HOW ROSES CAM FIRST
IN þE WORLD.

NOW after þat men han visited þo holy places þanne
From Sinai
to Jerusa-
lem wil þei turnen toward Ierusalem And þan wil þei
take lene of the monkes + recommenden hem to here
preyeres, And þanne þei zeuen the pilgrimes of here vitaylle 4
for to passe *with* the desertes toward Surrye. And þo
desertes duren wel a .xiiij. iourneyes. In þat desert
The
Bedouins. duellen manye of Arrabyenes þat men clepen Bedoynes
+ Ascopardes. And þei ben folk full of aȝt euyȝ con- 8
diciouns And þei haue none houses but tentes þat þei
maken of skynnes of bestes as of Camaylles + of oper
bestes þat þei eten And þere benethe þei couchen hem +
dwellen in place where þei may fynden water As on the 12
Rede see or elleswhere, For in þat desert is full gret
Scarcity of
water in the
desert.
[1 fol. 30 a] defaute of water ¹And often tyme it falleth þat where
men fynden water at o tyme in a place it fayleth anoþer
tyme And for that skylle þei make none habitaciouns 16
þere. Theise folk þat I speke of þei tylen not the lond
ne þei laboure nought for þei eten no bred but ȝif it be
The Nomads
eat no bread. ony þat dwellen nygh a gode toun þat gon thider + eten
bred somtyme And þei rosten here flesch + here fisch 20
vpon the hote stones aȝenst the sonne. And þei ben
stronge men + wel fyghtyng And þere is so meche
multytude of þat folk þat þei ben *with* outen nombre
They live by
hunting. And þei ne recchen of no thing ne don not but chacen 24
after bestes to eten hem And þei recchen no þing of here
lif And þefore þei dowten not the Soudan ne non oper
They despise
death and
fear no
princes prince, But þei dar wel werre *with* hem ȝif þei don ony
thing þat is greuance to hem. And þei han often tyme 28
werre *with* the Soudan + namely þat tyme þat I was
Their arms
are a shield
and a spear. *with* him. And þei beren but o scheld + o spere *with*
outen oper armes And þei wrappen here hedes + here

- necke with a gret quantytee of white linnen cloth And
 þei ben right felonouse & foule & of cursed kynde. And
 whan men passen this desert in comynge toward Ieru-
 4 salem þei comen to Bersabee þat was wont to ben a full Beersheba
 fair town & a delytable of cristene men And ȝit þere ben
 summe of here chirches. In þat town dwelled Abraham
 the Patriark a longe tyme. þat town of Bersabee founded
 8 Bersabee the wif of sire vrye the knyght on the whiche
 kyng David¹ gatt Salomon the wyse þat was kyng after
 David vpon the .xij. kynredes of Ierusalem And regned
 .xl. ȝeer. And fro þens gon men to the cytee of Ebron
 12 þat is the montance of .ij. gode myle And it was clept
 somtyme the vale of Mambree And sumtyme it was clept
 the vale of teres because þat Adam wepte þere an .c. ȝeer
 for the deth of Abell his sone þat Caym slowgh. Ebron
 16 was wont to ben the princypall cytee of the Philistynes
 And þere duelleden somtyme the Geauntz And þat cytee
 was also Sacerdotall þat is [to]⁽¹⁾ seyne scyntuarie of the
 tribe of Iuda. And it was so fre þat men resceyued þere
 20 aȝ manere of fugityfes of oþer places for here euyl dedes.
 In Ebron Iosue Caleph & here companye comen first to
 aspyen how þei myȝhte wyznen the lond of behest. In
 Ebron regned first kyng David .vij. ȝeer & an half And in
 24 Ierusalem he regnede .xxxij. ȝeer & an half. And in
 Ebron ben aȝ the sepultures of the Patriarkes Adam
 Abraham ysaac & of Iacob & of here wyfes Eue Sarre
 & Rebekke & of Lya the whiche sepultures the Sarazines
 28 kepen full curiously & han the place in gret reuerence
 for the holy fadres the Patriarkes þat lyzn þere And þei
 suffre no cristene man entre in to that place but ȝif it be
 of specyall grace of the Soudan, For þei holden cristene
 32 men & Iewes as dogges And þei seyn þat þei scholde
 not entre into so holy place. And men clepen² þat place
 where þei lyzn double spelunke or double cave or double
 dych for als meche as þat on lyeth aboue þat other And
 36 the Sarazines clepen þat place in here langage KARICARBA

Beersheba

founded by
Bathsheba,Solomon's
mother.
[² fol. 30 v]Hebron or
MambreeGraves of
the patri-
archs in the
cave of
Machpelah.[² fol. 31 a]Kirjath-
Arba.⁽¹⁾ to missing in MS.

The cave of
Adam and
Eve

Cambul dug
from the
earth
[1 fol. 31 v]

The Dry
Tree.

pat is to seyne the place of Patriarkes And the Iewes
clepen pat place ARBOTH. And in pat same place was
Abrahames hous And pere he satt t saugh .iiij. persones
t worschipte but on as holy writt seyth: TRES VIDIT t 4
VNUM ADORAVIT, pat is to seyne: he saugh .iiij. t worschiped
on. And of þo same resceyued Abraham the Aungeles
in to his hous. And right faste by pat place is a cave in
the roche where Adam t Eue duelleden whan þei weren 8
putt out of paradyse t pere goten þei here children. And
in pat same place was Adam formed t made, after pat
summen seyn. For men weren wont for to clepe pat
place the feld of Damasce, be cause pat it was in the 12
lordschipe of Damask. And fro þens was he translated
into paradyse of delytes, as þei seyn. And after pat he
was dryuen out of paradyse he was pere left. And the
same day pat he was putt in paradyse, the same day he 16
was putt out, For anon he synned. pere begynneth the
vale of Ebron pat dureth nygh to Ierusalem. There the
Aungell commaunded Adam pat he scholde duelle with
his wyf Eue, Of the whiche he gatt Seth, of whiche tribe 20
pat is to seye kynrede Ihesu crist was born. In pat
valeye is a feld where men drawen out of the erthe a
thing pat men clepen Cambyll t þei ete it in stede of
spice t þei here it to selle. And men may not make 24
the hole ne the cave where it is taken out of the erthe
so depe ne so wyde, but pat it is at the 3eres ende full
azen vp to the sydes, porgh the grace of god. And .ij.
myle from Ebron is the graue of loth pat was Abrahames 28
broþer [sone]. And a lytill fro Ebron is the mount of
Mambre, of the which the valeye taketh his name, And
pere is a tree of Oke pat the Sarazines clepen DIRPE
pat is of Abrahames tyme, the whiche men clepen the 32
drye tree. And þei seye pat it hath ben pere sithe the
begynnyng of the world t was sumtyme grene t bare
leues vnto the tyme pat oure lord dyede on the cros
And þanne it dryede t so diden all the trees pat weren 36

- panne in the world [or elles þai failed in þaire hertes and
 become holle within, of whilk þer er many zit standand in
 diuerse placez of the world](¹) And summe seyn be here
 4 prophceyes þat a lord, a Prince of the west syde of the world
 schall wynnen the lond of promyssioun þat is the holy lond
 with helpe of cristene men & he schall do synge a masse
 vndir þat drye tree & þan the tree schall wexen grene &
 8 bere bothe fruyt & leues And þorgh þat myracle manye
 Sarazines & Iewes schult ben turned to cristene feyth.
 And perfore þei don gret worschipe þereto & kepen it full
 besyly. And all be it so þat it be drye natheles zit he
 12 bereth gret vertue for certeynly he þat hath a litill þere
 of vpon him it heleth him of the fallynge euyþ, And
 his hors schalt not ben afoundred & manye oþer vertues
 it hath, Wherefore men ¹holden it full precyous. From [1 fol. 32 a]
 16 Ebron men gon to Bethlem in half a day, for it is but
 .v. myle & it is full fayre weye be pleynes & wodes full
 delectable. Bethleem is a lityll cytee long & narwe &
 wel walled & in eche syde enclosed with gode dyches
 20 And it was wont to ben cleped Efrata, as holy wrytt
 seyth: *EOCE AUDIUMUS EUM IN EFFRATA*, þat is to seye:
 lo wee herde him in efrata. And toward the est ende
 of the cytee is a full fair chirche and a graciouse & it
 24 hath many toures, pynacles & corneres full stronge &
 curiously made And within þat chirche ben .xliiij.
 pyleres of marble grete & faire. And betwene the cytee
 & the chirche is the feld Floridous, þat is to seyne, the
 28 feld florissched. For als moche as a faire mayden was
 blamed with wrong & schlaundred þat sche hadde don
 fornyacioun, For whiche cause sche was demed to the
 deth & to be brent in þat place, to the whiche sche was
 32 ladd. And as the fyre began to brenne aboute hire sche
 made hire preyeres to oure lord þat as wissely as sche
 was not gylty of þat synne þat he wolde helpe hire &
 make it to be knowen to all men of his mercyfull grace.
 36 And whan sche hadde þus seyð sche entred in to the

At the re-
conquest of
the Holy
Land, that
tree will
wax green.

Virtues of
its wood.

Bethlehem.

Campus
floridus.
The innocent
maiden
saved from
fire.

(¹), Omitted through homoiotel. Restored partly from Eg.

The glowing
twigs are
turned to
red rose
bushes, the
others to
white.

[1 fol. 32 b]

Cave of the
Nativity.

Names of
the Three
Kings.

Charnel
of the
Innocents.

Shrine of St.
Jerome.

[2 fol. 33 a]

Spots of
Our Lady's
milk on red
marble.

fuyr And anon was the fuyre quenched t oute. And the
brondes þat weren brønnyng becomen red roseres And
the brondes þat weren not kynelled nor tend becomen
white roseres full of roses. And þeise ¹ weren the first 4
Roseres t Rosos bothe white t rede, þat euere ony man
saugh. And þus was þis mayden saued be the grace of
god And þefore is þat feld clept the feld of gold florysscht,
for it was full of roses. Also besyde the queer of the 8
chirche at the right syde as men comen downward .xvj.
greces is the place where oure lord was born, þat is full
wel dyght of marble t full richely peynted with gold
syluer azure t oper coloures. And .iiij. paas besyde 12
is the crybbe of the ox t the asse. And besyde þat is
the place where the sterre fell þat ladde the .iiij. kynges
Iaspar Melchior t Balthazar, But men of Grece clepen
hem þus: Galgalath Malgalath t Saraphie, And the Iewes 16
clepen [hem] in this manere in Ebrew: APPELIUS AMERRIUS
t DAMASUS. Theise .iiij. kynges offreden to oure lord gold
ensence t myrre And þei metten to gedre þorgh myracle of
god, For þei metten to gedre in a cytee in ynde þat men 20
clepen Cassak þat is .liij. iourneyes fro Bethleem. And
þei weren at Bethleem the .xiiij. day And þat was the
.iiij. day after þat þei hadden seyn the sterre whan þei
metten in þat cytee, And þus þei weren in .ix. dayes 24
fro þat cytee at Bethleem t þat was gret myracle. Also
vnder the cloystre of the chirche be .xviij. degrees at the
right syde is the charnell of the Innocentes where here
bones lyzn And before the place where oure lord was 28
born is the tombe of seynt ²Jerome þat was a preest t a
Cardynaþ þat translatede the bible t the psaltere from
Ebrew in to latyn And withoute the mynstre is the
chayere þat he satt in whan he translated it. And faste 32
besyde þat chirche a .lx. fedme is a chirche of seynt
Nicholas where oure lady rested hire after sche was
lyghted of oure lord And for as meeche as sche had to
meche mylk in hire pappes þat greued hire, sche mylked 36
hem on the rede stones of marble so þat the traces may

- 3it *ben* sene in the stones aſt w[h]yte.⁽¹⁾ And 3ee schuſt
vnderſtonde *pat* aſt *pat* dwellen in Bethleem *ben* criſtene
men And *pere* *ben* faire vynes aboute the cytee & gret
4 plentee of wyn *pat* the criſtene men *han* don let make
But the Sarazines ne tylen not no vynes ne *pei*
drynken no wyn. For here bokes of here lawe *pat*
Makomete betoke hem, whiche *pei* clepen here ALKARON
8 & summe clepen it MESAPH & in anoþer langage it is
cleped HARME And the ſame boke forbedeth hem to
drinke wyn, For in *pat* boke Machomete curſed aſt þo
pat drynken wyn & alle hem *pat* sellen it. For summen
12 ſeye *pat* he ſlough ones an heremyte in his drunkenneſſe
pat he loued ful wel And þefore he curſed wyn & hem
pat drynken it. But his curs be turned in to his owne
heil as holy writt ſeith: ET IN VERTICEM IPSIUS INIQUITAS
16 EIVS DESCENDET, *pat* is for to ſeye: his wykkedneſſe
ſhall turne & falle in his owne heed. ¹ And alſo the [1 fol. 83 v]
Sarazines bryngen forth no pigges nor *pei* eten no swynes
fleſch, for *pei* ſeye it is brother to man & it was forboden
20 be the olde lawe & *pei* holde[n]⁽²⁾ hem alle acurſed *pat* eten
þereof. Also in the lond of Paleſtyne & in the lond of
Egypt *pei* eten but lytill or non of fleſch of veel or of
boef but he be ſo old *pat* he may nomore trauayle for
24 elde, for it is forbode And for becauſe *pei* haue[n] but
fewe of hem, þefore *pei* noriſſche hem for to ere here
londes. In this cytee of Bethleem was *Dauid* the kyng
born And he hadde .lx. wyfes & the fiſte wyf highte
28 Michol And alſo he hadde .ccc. lemmannes. And fro
Bethleem vnto Ieruſalem nys but .ij. myle And in the
weye to Ieruſalem half a myle fro Bethleem is a chirche
where the aungel ſeyde to the ſchepperdes of the birthe
32 of criſt. And in *pat* weye is the tombe of *Racheſſ* *pat*
was Iosephes moder the patriarke. And ſche dyede anon
after *pat* ſche was delyuered of hire ſone Beniamyn &
pere ſche was buryed of Iacob hire huſbonde, And he

The
Saracens
drink no
wine.

They eat
no pork.

Beef and
veal are
ſcarce.

King David.

Rachel's
tomb.

(1) wlyte, MS.

(2) holdem C.

The star of
Bethlehem.

leet setten .xij. grete stones on hire in tokene þat sche
had born .xij. children. In þat same weye half myle
fro Ierusalem appered the sterre to the .iiij. kynges, In
þat weye also ben manye churches of cristene men be the 4
whiche men gon towards the cytee of Ierusalem.

Ch. XI. OF THE PILGRIMAGES IN IERUSALEM & OF
THE HOLY PLACES þERABOWTE.

Position of
Jerusalem.

[fol. 34 a]

Her names.

Syria.

Maritime
plain.

Distances
from other
cities.

St. Chanton.

AFTER for to speke of Ierusalem the holy cytee 3ee
schuff vndirstonde þat it stont full faire betwene
hilles & ¹pere ben no ryueres ne welles but water cometh 8
he condyte from Ebron. And 3ee schuff vnderstonde þat
Ierusalem of olde tyme vnto the tyme of Melchisedech
was cleped Iebus, And after it was clept Salem vnto the
tyme of kyng Dauid þat putte theise .ij. names togidere & 12
cleped it Iehusalem And after þat kyng Salomon cleped
it Ierosolomye And after þat men cleped it Ierusalem &
so it is cleped 3it. And aboute Ierusalem is the kyngdom
of Surrye And pere besyde is the lond of Palestyne And 16
besyde it is Ascolone And besyde þat is the lond of
Maritime. But Ierusalem is in the lond of Iudee, And
it is clept Iude for þat Iudas Machabeus was kyng of
þat contree And it marcheth Estward to the kyngdom 20
of Arabye, on the south syde to the lond of Egipt & on
the west syde to the grete see, On the north syde
toward the kyngdom of Surrye & to the see of Cypre. In
Ierusalem was wont to be a Patriark & Erchehysschoppes 24
& Bisschoppes abouten in the contree. Abowten Ieru-
salem ben peise cytees: Ebron at .vij. myle, Ierico at .vj.
myle, Bersabee at .viij. myle, Ascalon at .xvij. myle, Iaff at
.xvj. myle, Ramatha at .iiij. myle And Bethleem at .ij. 28
myle. And a .ij. myle from Bethleem toward the south
is the chirche of seynt karitot þat was Abbot pere For

1 5, men, repeated in C.

1. 22, to, repeated in C.

whom þei maken meche doel amonges the monkes whan
 he scholde dye & ȝit þei ben in moornynge ¹ in the wise [f. fol. 34 b]
 þat þei maken here lamentacioun for him the firste tyme
 4 & it is full gret pytee to beholde. This contree & lond of
 Ierusalem hath ben in many dyuerse naciounes hondes
 And often perfore hath the contree suffred meche tribu-
 lacioun for the synne of the poeple þat duellen þere. For
 8 þat contree hath ben in the hondes of all naciyouns þat is to
 seyne of Iewes, of Chananees, Assiryenes, Perses, Medoynes,
 Macedoynes, of Grekes, Romaines, of Cristenemen, of
 Sarrazines, Barbaryenes, Turkes, Tartaryenes & of manye
 12 othere dyuerse naciyouns. For god wole not þat it be longe
 in the hondes of traytours ne of synneres be þei cristene or
 othere And now haue the heliense men holden þat lond in
 here hondes .xl. ȝere & more, But þei schuſt not holde it
 16 longe ȝif god wole. And ȝee schuſt vnderstonde þat whan
 men comen to Ierusalem here first pilgrymage is to the
 chirche of the holy Sepulchre where oure lord was buried
 þat is withoute the cytee on the north syde But it is now
 20 enclosed in with the toun waſſ. And þere is a full fair
 chirche all Rownd & open about & couered with leed
 And on the west syde is a fair tour & an high for belles
 strongly made And in the myddes of the chirche is a
 24 tabernacle as it were a lytyll hows made with a low lityll
 dore And þat tabernacle is made in manere of half a
 compas right curiously & richely made of gold & azure &
 opere riche coloures full nobelyche made And ² in the
 28 right syde of þat tabernacle is the sepulchre of oure lord
 And the tabernacle is .viij. fote long & .v. fote wyde & .xj.
 fote in heghte. And it is not longe sithe the sepulchre
 was all open þat men myghten kisse it & touche it. But
 32 for pilgrymes þat comen thider peyned hem to breke the
 ston in peces or in poudre perfore the Soudan hath do
 make a waſſ aboute the sepulchre þat noman may towche
 it. But in the left syde of the waſſ of the tabernacle is
 36 wel the heichte of a man is a gret ston to the quantytee of
 a mannes hed þat was of the holy sepulchre & þat ston

Many
 nations have
 ruled the
 Holy Land.

No sinners
 can hold it
 long.

The Holy
 Sepulchre.

The
 Compass.
 [f. fol. 35 a]

Why the
 Sepulchre
 was fenced
 in.

The miracle
of the Light-
ing of the
lamp.

Golgotha,
blood-marks
on the white
rock.

[1 tol 35 6]

The tombs
of the first
Crusaders.
The place
of the
Crucifixion

The age of
Our Lord;
conflicting
statements
reconciled.

kissen the pilgrymes þat comen pider. In þat tabernacle
ben no wyndowes but it is aH made light with lampes þat
hangen before the sepulere And þere is a lampe þat
longeth before the Sepulere þat brenneth light t on the 4
gode Fryday it goth out be himself [and on þe Pasch day
it lightez agayne by it self]⁽¹⁾ at þat hour þat oure lord roos
fro deth to lyue. Also with in the chirche at the right
syde besyde the queer of the chirche is the mount of 8
Caluarye where oure lord was don on the cros And it is
a roche of white colour and a lytiH medled with red
And the cros was set in a morteyes in the same roche t on
þat roche dropped the woundes of oure lord whan he was 12
pyned on the cross t þat is cleped Galgathia, And men
gon vp to þat Golgathia be degrees. And in the place of
þat morteyes was Adames hed founden after Noes floode in
tokene þat the synnes of Adam scholde ben 1bought in þat 16
same place And vpon þat roche made Abrahami sacrificse
to oure lord. And þere is an awtere And before þat
awtier ly3n Godefray de Boleyne t Bawdewyn t opere
cristene kynges of Ierusalem. And þere nygh where oure 20
lord was cruefyed is this writen in Greew: OTHEOS
BASILION YSMON PROSIONAS ERGASA SOTHIAS EMESOTIS GYS.
þat is to seyne in latyn: HIC DEUS NOSTER REX
ANTE SECULA OPERATUS EST SALUTEM IN MEDIO TERRE. 24
þat is to seye: this god oure kyng before the worldes
hath wrought hele in myldes of the erthe. And also on
þat roche where the cros was sett is writen within the
roche þeise wordes: CYOS MYST YS BASIS TOUPISTEOS THEY 28
THESMOFY, þat is to seyne in latyn: QUOD VIDES EST
FUNDAMENTUM TOTIUS FIDEI MUNDI HUIUS, þat is to seye:
þat þou seest is ground of aH the world t of this feyth.
And 3ee schuH vndirstonde þat whan oure lord was don 32
vpon the cros he was .xxxiiij. 3er t .iiij. monethes of
elde And the propheeye of Dauid seyth þus: QUAD-
RAGINTA ANNIS PROXIMUS FUI GENERACIONI HUIC, þat
is to seye: Fourty 3eer was I neighbere to this kynrede, 36

(1) Eg. 1982.

- And þus scholde it seme þat the prophecyes ne were not trewe, But þei ben bothe trewe, For in old tyme men maden o ȝeer of .x. monethes, of the whiche March was
- 1 the firste & Decembre was the laste, But Cayus þat was Emperour of Rome putte þeise .ij. monethes þere to : Janyuer & Feurer & ordeyned the ȝeer of .xij. monethes, ¹ þat is to seye .ccclxv. dayes withoute lepe ȝeer after the
- 8 propre cours of the sonne. And þefore after cowntynge of .x. monethes of the ȝeer he dyede in the .xl. ȝeer, as the prophete seyde & after the ȝeer of .xij. monethes he was of age .xxxiiij. ȝeer & .iiij. monethes. Also within the
- 12 mount of Caluarie on the right side is an awtere where the piler lyȝth þat oure lord Ihesu was bounden to whan he was scourged And þere besyde .iiij. fote ben .iiij. pileres of ston þat aHweys droppen water & summen seyn
- 16 þat þei wepen for oure lordes deth. And nyȝt þat awtier is a place vnder ertlie .xliij. degrees of depnesse where the holy croys was founden be the wytt of seynte Elyne vnder a roche where the Iewes had hidde it And þat was the
- 20 verray croys assayed For þei founden .iiij. crosses, on of oure lord & .ij. of the .ij. thefes And seynte Elyne preued hem on a ded body þat aros from deth to lyue whan þat it was leyd on it þat oure lord dyed on. And
- 24 þereby in the waH is the place where the .iiij. nayles of oure lord weren hidde, For he had .ij. in his hondes & .ij. in his feet And of on of þeise the Emperour of Costan tynople made a brydiH to his hors to bere him in bataylle
- 28 & þorgh vertue þereof he ouercam his enemyes And wan aH the lond of Asye the lesse þat is to seye Turkye, Ermonye the lasse & the more And from Surrye to Ierusalem, From Arabye to Persie, from Mesopotayme
- 32 to the kyngdom of Halappee, From Egypt the highe & the lowe & aH the opere kyngdomes vnto ² the depe of Ethiope & in to ynde the lesse þat panne was cristene. And þere was in þat tyme many gode holy men & holy heremytes of
- 36 whom the book of fadres lyfes speketH & þei ben now in paynemes & sarazines hondes, But whan god aH myghty

Thirty-three
is equal to
forty.

Julian
calendar.

[¹ fol. 36 a]

The weeping
pillars.

The True
Cross found
by St
Helena ;

it revives a
dead body.

Con-
stantine's
victory
through the
nails of the
True Cross.

[² fol. 36 b]

The coun-
tries lost to
Christianity
shall be
recovered.

The Com-
pass marks
the centre of
the world.

The Resur-
rection.

The steps
leading up
to Calvary.

The Indian
priests con-
secrate the
Host in the
way of the
primitive
Church.

The weak
spot in the
fortifica-
tions of
Jerusalem.

wole right als the londes weren lost þorgh synne of
cristene men, so schuþ þei ben wonnen agen be cristen
men þorgh help of god. And in myddles of þat chirche is a
compas in the whiche Ioseph of Aramathie leyde the body 4
of oure lord whan he had taken him down of the croys t þere
he wassched the woundes of oure lord And þat compas
seye men is the myddes of the world. And in the chirche
of the sepulchre on the north syde is the place where oure 8
lord was put in prisoun, For he was in prisoun in many
places. And þer is a partye of the cheyne þat he was
bounden with And þere he appered first to Marie Magda-
leyne whan he was rysen t sche wende þat he had ben 12
a gardener. In the chirche of seynt Sepulcre was wont
to ben Chanouns of the ordre of seynt Augustyn t hadden
a Priour but the Patriark was here souereyn. And with-
oute the dores of the chirche on the right syde as men 16
gon vpward .xviij. greces seyde oure lord to his moder :
MULIER ECCE FILIUS TUUS, þat is to seye : Womman lo
thi sone, And after þat he seyde to John his disciple :
ECCE MATER TUA, þat is to seyne : lo behold thi moder 20
And þeise wordes he seyde on the cros. And on þeise
greces wente oure lord ¹whan he bare the cros on his
schulder And vnder this greces is a chapeþ t in þat
chapeþ syngen prestes yndyenes þat is to seye prestes of 24
ynde noght after oure lawe but after here t all wey þei
maken here sacrement of the awtier [of breed] ⁽¹⁾ seyenge
PATER NOSTER t opere preyeres þerewith, With the whiche
preyeres þei seye the wordes þat the sacrement is made of 28
For þei ne knowe not the Addiciouns þat many popes han
made, but þei synge with gode deuocioun. And þere nere
is the place where þat oure lord rested him whan he was
very for berynge of the cros. And 3ee schuþ vnder 32
stonde þat before the chirche of the Sepulcre is the cytee
more feble þan in any othere partie for the grete playn
þat is betwene the chirche t the citee. And toward the
Est syde withoute the walles of the cytee is the vale of 36

Iosaphath *pat* toucheth to the walles as pough it were
 a large dyeh, And abouen *pat* vale of Iosaphath, out of the
 cytee, is the chirche of Seynt Steuene where he was
 4 stoned to deth And *pere* beside is the gildene *zate* *pat*
 may not ben opened, be the whiche *zate* oure lord entrede
 on PALMESONDAY vpon an asse & the *zate* opened agenst
 him whan he wolde go vnto the temple And *zit* apperen
 8 the steppes of the asses feet in .iiij. places of the degrees
pat ben of fuH harde ston. And before the chirche of
 seynt Sepulcre toward the south a .cc. paas is the gret
 hospitaH of seynt Iohn of the whiche the Hospitaleres
 12 hadd ¹ here foundacioun And *withinne* the palays of the
 sekemen of *pat* hospitaH ben .vj. & .iiij. pileres of ston And
 in the walles of the hows *withoute* the nombre aboueseyd
pere ben .liij. pileres *pat* beren vp the hows And fro *pat*
 16 hospitaH to go toward the Est is a fuH fayr chirche *pat*
 is clept nostre Dame la graund And *pan* is *pere* another
 chirche right nygh *pat* is clept nostre Dame de latyne.
 And *pere* weren Marie Cleophee & Marie Magdaleyne
 20 & teren here heer whan oure lord was peyned in the
 cros.

St. Stephen's
Church.
The Golden
Gate.

The marks
of the ass's
feet.

St. John's
Hospital.
[fol. 37 b]

Notre-Dame
la Grande
and Notre-
Dame latine.

OF THE TEMPLE OF OURE LORD; OF THE
 CRUELTEE OF KYNG HEROD; OF THE
 MOUNT SYON; OF PROBatica PISCINA,
 AND OF NATATORIUM SYLOE.

Ch. XII.

AND fro the chirche of the Sepulcre toward the Est
 at .viij. paas is ^{xx}TEMPLUM DOMINI. It is right a
 24 feir hows & it is aH round & high & c[u]jered with leed
 & it is wel paued with white marble, But the sarazines
 wole not suffre no cristene man ne Iewes to come *perein*,
 For *pei* seyn *pat* none so foule synfuH men scholde not
 28 come in so holy place. But I cam in *pere* & in othere
 places *pere* I wolde for I hadde *lettres* of the Soudan

The Temple
of the Lord.

I was privi-
leged to
enter by the
Soudan's
Great Seal.

with his grete seel & comonly oþer men han but his
 signett. In the whiche lettres he commanded of his
 specyall grace to all his subgettes to lette me seene all the
 places & to enforme me pleyntly all the mysteris of euery 4
 place & to condyte me fro cytee to cytee 3if it were neede &
 [1 fol. 38 a] luxonly to resceyue me & my companye¹ & for to obeye to
 all my requestes resonable 3if þei weren not gretly agen
 the Ryal power & dignytee of the Soudan or of his lawe. 8

Ordinary
 people only
 obtain his
 signet,

to which the
 greatest
 reverence is
 shown.

And to opere þat asken him grace, suche as han serued
 him he ne zeueth not but his signett the whiche þei make
 to be born before hem hangynge on a spere. And the
 folk of the contree don gret worschipe & reuerence to his 12
 signett or his seel & knelen þereto as lowly as wee don to
 CORPUS DOMINI And 3it men don full grettere reuerence
 to his lettres, For the Admirall & alle opere lordes þat
 þei ben schewed to, before or þei resceyue hem þei knelen 16
 doun & þan þei take hem & putten hem on here hedes
 & after þei kissen hem & þan þei reden hem knelynge
 with gret reuerence & þan þei offren hem to do all þat the
 berere asketh. And in this templum domini weren 20
 somtyme Chanouns Reguleres & þei hadlen an Abbot to
 whom þei weren obedient. And in this temple was
 Charlemayn whan þat the aungeH broughite him the
 prepuce of oure lord Ihesu crist of his Circumcisioun And 24
 after kyng Charles leet bryngen it to Parys in to his
 chapeH And after þat he leet brynge it to Peyteres &
 after þat to Chartres. And 3ee schuH vnderstonde þat
 this is not the temple þat Salomon made, for þat temple 28
 dured not but .mc & ij. 3eer, For Tytus Vaspasianes
 sone Emperour of Rome had leyde sege aboute Ierusalem
 for to discomfyte the Iewes for þei putten oure lord to
 dethe, 2 withouten leue of the Emperour And whan he 32
 hadde wonnen the cytee he brente the temple & beet it
 down & all the cytee & toke the Iewes & diide hem to
 dethe¹ & the othere he putte in prisoun & solde hem

Charle-
 magne here
 received the
 preputium,
 which he
 brought to
 Paris,
 Poitiers and
 Chartres.
 Destruction
 of the
 Temple of
 Salomon.

[2 fol. 38 b]

- to seruage^{ti} .xxx. for o peny, for þei seyde þei boughte
 Ihesu for .xxx. penyes And he made of hem better cheep^{ti}
 Whan he 3af .xxx. for o peny. And after þat tyme
 4 IULIANUS APOSTATA þat was Emperour 3af leue to the
 Iewes to make the temple of Ierusalem for he hated
 cristene men. And 3it he was cristned but he forsoke
 his lawe & becam a renegade And whan the Iewes hadden
 8 made the temple com an erthequakeng & cast it down as
 god wolde & destroyed aH þat þei had made. And after
 þat Adryan þat was Emperour of Rome & of the lynage
 of Troye made Ierusalem azen & the temple in the same
 12 manere as Salomon made it And he wolde not suffre no
 Iewes to dwell þere, but only cristene men, For aHþough
 it were so þat he were not cristned 3it he louede cristene
 men more þan any other nacioun saf his owne. This
 16 Emperour leet enclose the chirche of seynt Sepulcre &
 walle it within the cytee, þat before was withoute the
 cytee long tyme befor And he wolde haue chaunged the
 name of Ierusalem & haue cleped it Elya But þat name
 20 lasted not longe. Also 3oe schuH vndirstonde þat the
 sarazines dou moche reuerence to þat temple & þei seyn
 þat that place is right holy And whan þei gon¹ in þei
 gon barefote & knelen many tymes And whanne my
 24 felowes & I seygh þat whan wee comen in wee diden of
 oure schoon & camen in barefote & poughten þat wee
 scholden don as moche worschipe & reuerence þereto as
 any of the mysbeleuyng men scholde & als gret con-
 28 punctioun in herte to haue. This temple is .lxiij. cubytes
 of wydeness & als manye in lengthe And of heghte it is^{xx}
 .vj. cubites And it is withjnnne aH aboute made with
 pyleres of marhle & in the myddel place of the temple
 32 ben many high stages of .xiiij. degrees of heghte made
 with gode pylers aH aboute. And this place the Iewes
 callen SANCTA SANCTORUM þat is to seye holy of hales
 And in þat place cometh noman saf only here prelate
 36 þat maketh here sacrificise And the folk stonden aH

Thirty Jews
for a penny.
Under
Julian the
Apostate,
the Temple
was re-built
and de-
stroyed
again.

Adrian pro-
tected the
Christians,

and called
Jerusalem
Elya
Capitolina.

The
Saracens
reuerence
the Temple.
[1 fol. 30 a]

Its
dimensions.

The Holy of
Holies.

aboute in diuerse stages after þei ben of dignytee or of
worschipe so þat þei all may see the sacrifice. And in
þat temple ben .iiij. entrees & the gates ben of cypress wel
made & curiously dighit And within the Est gate oure
lord seyde: here is Ierusalem. And in the north syde of 4
þat temple within the gate pere is a welle but it renneth
noghit of the whiche holy writt speketh of & seyth: VIDI
AQUAM EGREDIENTEM DE TEMPLO, þat is to seyne: I saugh
water come out of the temple. And on þat other syde of 8
the temple pere is a roche þat men clepen Moriach, but
after it was clept Bethel where the Arke of god with
relykes of Iewes weren wont to ben put. þat¹ arke
or hucchie with the Relikes Tytus ledde with hym to 12
Rome whan he had scomfyted all the Iewes. In þat
arke weren the .x. commaundementes & of Aarones zerle &
of Moyses zerle with the whiche he made the rede see
departen as it had ben a wall on the right syde & on the 16
left syde, while þat the peple of Israel passeden the see
drye foot. And with þat zerle he smoot the Roche &
the water cam out of it & with þat zerle he dide manye
wondres. And pere in was a vessel of gold full of 20
MANNA & clothinges & honournementes & the tabernacle of
Aaron & a [table]⁽¹⁾ square of gold with .xij. precyous stones
And a boyst of Iasper grene with .iiij. figures & .viij.
names of oure lord & .vij. candelstykes of gold & .xij. 24
pottes of gold & .iiij. Censeres of gold & an Awtier of gold
& .iiij. lyouns of gold vpon the whiche þei bare Cherubyn
of gold .xij. spannes long and the Cercle of Swannes of
heuene with a tabernacle of gold & a table of syluer & 28
.ij. trompes of siluer & .vij. barly lounes & all the opere
reliques þat weren before the birthe of oure lord Ihesu crist.
And vpon þat roche was Iacob slepyng whan he saugh
the aungeles gon vp & down by a ladder & he seyde: VERE 32
LOCUS ISTE SANCTUS EST & EGO IGNORABAM, þat is to seyne:
Forsothe this place is holy & I wiste it nought. And

The dried-up
well.

Moriah or
Bethel.

[1 fol. 39v]

Contents of
the ark.

The box
of jasper.

Signs of the
Zodiac.

Jacob's
ladder.

(1) tabernacle, C.
l. 14, þat, repeated in C.

pere an aungel helde Iacob stille + turned his name +
 cleped him Israel. And in þat same place David saugh
 the AungeH þat smot the folk with a sward + put it vp
 4 blody in the schethe. ¹ And in þat same Roche was [f fol. 40 a]
 seynt Symeon whan he resceyued oure lord in to the
 temple. And in this roche he sette him whan the Iewes
 wolde a stoned him + a sterre cam down + gaf him
 8 light. And vpon þat Roche preched oure lord often
 tyme to the peple + out þat seyde temple oure lord drof
 out the byggeres + the selleres. And vpon þat roche
 oure lord sette him whan the Iewes wolde haue
 12 stoned him + the Roche cleef in two + in þat
 cleuyng was oure lord hidd And pere cam down a sterre +
 gaf light + serued him with claretee. And vpon þat roche
 satt oure lady + lerned hire sawtere And pere oure lord
 16 forzaf the woman hire synnes þat was founden in
 avowtrie And pere was oure lord circumcyded And pere
 the aungeH schewede tydynges to zacharie of the birthe of
 seynt Baptyst his sone And pere offred first Melchisedech
 20 bred + wyn to oure lord in tokene of the sacrement þat
 was to comene And pere felh David preyeng to oure lord
 + to the AungeH þat smot the peple þat he wolde haue
 mercy on him + on the peple + oure lord herde his preyere
 24 + perfore wolde he make the temple in þat place, but oure
 lord forbade him be an AungeH. for he had don tresoun
 whan he leet sle vrie the worthi knyght for to haue
 Bersabee his wyf And perfore aH the purueyance þat he
 28 hadde ordeyned to make the temple with he toke it
 Salomon his sone + he made it. And he preyed oure
 lord þat aH þo þat preyeden to him in þat place with
 gode herte þat he wolde heren here preyere + graunten it
 32 hem 3if þei asked it right ²fullyche And oure lord [f fol. 40 b]
 graunted him And perfore Salomon cleped þat temple the
 temple of conseilH + of help of god. And withoute the
 gate of þat temple is an awtiere where Iewes weren wont
 36 to offren dowues + turtles. And betwene the temple +
 þat awtier was zacharie slayn + vpon the pynacle of þat

The rock
shelters
Our Lord.

David not
allowed to
build the
Temple.

Solomon.

The Beautiful Gate.

The knights Templars.

The bath of Our Lord.

Church of St Anne.

[1 fol. 41 a]

Probatica Piscina.

The houses of Pilate and Herod.

temple was oure lord brought for to ben tempted of the enemye the feend. And on the heghte of þat pynacle the fewes setten seynt Iame + casted hym down to the erthe þat first was bisschopp of Ierusalem. And at the entree 4
of þat temple toward the west is the gate þat is clept PORTA SPECIOSA. And nygh besyde þat temple vpon the right syde is a chirche couered with leed þat is clept Salomones scole And fro þat temple towardes the south 8
right nygh is the temple of Salomon þat is right fair + wel pollisscht And in þat temple duelle the knyghtes of the temple þat weren wont to be clept **TEMPLERES** + þat was the fundacioun of here ordre so þat pere duelleren 12
knyghtes + **IN TEMPLO DOMINI** Chanouns Regulares.
Fro þat temple to ward the Est a .xvj. paas in the cornere of the cytee is the bath of oure lord And in þat bath was wont to come water fro paradys + zit it droppeth. And 16
pere besyde is oure ladyes bed And faste by is the [tombe] of seynt Symeon. + withoute the cloystre of the temple toward the north is a fuH faire chirche of seynte Anne oure ladyes moder And per¹ was oure lady con- 20
ceyued And before þat chirche is a gret tree þat began to growe the same nyght. And vnder þat chirche in goenge doun be .xxij. degrees lyth Ioachym oure ladyes fader in a faire tombe of ston And pere besyde lay somtyme seynt Anne his wif but seynt Helyne leet translate hire to Costantynople. And in þat chirche is a welle in manere of a cisterne þat is clept **PROBATICA PISCINA** þat hath .v. entreez. Into þat welle Aungeles weren wont to come 28
from heuene + bathen hem withjune + what man þat first bathed him after the mevyng of the water was made hool of what maner sykenes þat he hadde. And pere oure lord heled a man of the palasye þat lay .xxxviiij. 32
+ oure lord seyde to him: **TOLLE GRABATUM TUUM + AMBULA**, þat is to seye: Take thi bed + go. And pere besyde was Pilates hows And faste by is kyng Heroudes hows þat leet sle the Innocentes. This heroude was ouer 36

- moche cursed & crueH. for first he leet sle his wif þat he louede right weH & for the passynge loue þat he hadde to hire whan he saugh hire ded he feH in a rage & oute of his
 4 wytt a gret while & sithen he cam aȝen to his wytt & after he leet sle his .ij. sones þat he hadde of þat wyf. And after þat he leet sle another of his wyfes & a sone þat he hadde with hire And after þat he let sle his owne moder & he
 8 wolde haue slayn his broþer also, but he dyede sodeynly. And after þat he dide aH the harm þat he cowde or myȝhte And after he feH in to sekness & whan he felte
 1 þat he scholde dye he sente after his suster & after aH [1 fol. 41 v]
 12 the lordes of his lond & whan þei were comen he leet commande hem to prisoun & þan he seyde to his suster he wiste wel þat men of the contree wolde make no sorwe for his deth & þefore he made his suster swere þat sche
 16 scholde lete smyte of aH the hedes of the lordes whan he were ded & þan scholde aH the lond make sorwe for his deth & eH nought & þus he made his testament. but his suster fulfilled not his wiH For als sone as he was ded
 20 sche delynered aH the lordes out of prisoun & lete hem gon eche lord to his owne [hous] & tolde hem aH the purpos of hire broþers ordynance & so was this cursede kyng neuer made sorwe fore as he supposed for to haue
 24 ben. And ȝee schuH vnderstonde þat in þat tyme pere weren .iiij. heroudes of gret name & loos for here crueltee. This heroude of which I haue spoken offe was HEROUDE
 ASCOLONITE And he þat leet beheden seynt Iohn the
 28 Baptist was HEROUDE ANTYPAS And he þat leet smyte of seynt Iames hed was HEROUDE AGRIPPA & he putte seynt Peter in prisoun. Also furthermore in the cytec is the chirche of seynt Sauyour & pere is the left Arm of
 32 Iohn Grisostom & the more partye of the hed of seynt Steuene. And on þat oper syde in the strete toward the south as men gon to mount Syon is a chirche of seynt Iames where he was beheded. And fro þat chirche a
 36 .vj. paas is the mount Syon & pere is ^{xx} 2 a faire chirche of oure lady where sche dwelled & pere shee dyed And pere

Herod's cruelty.

His death.

The three Herods Ascalonite, Antipas, Agrippa.

St. Saviour's Church.

St. James's.

Mount Sion.

[2 fol. 42 a]

was wont to ben an abbot of Chanouns reguleres, And fro þens was sche born of the Apostles vnto the vale of Iosaphatli. And pere is the ston þat the AungeH broughte to oure lady fro the mount of Synay ⁊ it is of 4
 þat colour þat the roche is of seynt katelyne And pere besyde is the ȝate where thorgh oure lady wente whan sche was with childe whan sche wente to Bethleem. Also [at] the entree of the mount syon is a chapeH ⁊ in 8
 þat chapeH is the ston gret ⁊ large with the whiche the sepulcre was couered with whan Ioseph of Aramathie had put oure lord perejnne. The whiche ston the .iiij. Maries sawen turnen vpward whan þei comen to the sepulcre the 12
 day of his resurrexioun And pere founden an aungeH þat tolde hem of oure lordes vprisynge fro deth to lyue. And pere also is a ston in a waH besyde the ȝate of the pyleer þat oure lord was scourged ate. And pere was 16
 Annes hows þat was Bisshop of the Iewes in þat tyme And pere was oure lord examyned in the nyght ⁊ scourged ⁊ smyten ⁊ vyleously entreted. And in þat same place seynt Peter forsoke oure lord thries or the cok 20
 creew. And pere is a party of the table þat he made his souper onne whan he made his maundee with his discyples whan he ȝaf hem his flesch ⁊ his blode in forme of bred ⁊ wyn. And vnder þat chapeH .xxxij. degrees is the place 24
 where oure lord wossch his disciples fete And ȝit is the vesseH where the water was And pere besyde þat same vesseH was seynt Steuene buried And pere is the autier where oure lady herde the Aungeles synge messe And 28
 pere appered first oure lord to his disciples after his Resurrexioun the ȝates enclosed ¹ and seyde to hem: Pax vobis, þat is to seye: Pees to ȝou ⁊ on þat mount appered crist to seynt Thomas the Apostle and bad him 32
 assaye his woundes ⁊ þan beleued he first ⁊ seyde: DOMINUS MEUS ⁊ DEUS MEUS, þat is to seye: my lord ⁊ my god. In the same chirche besyde the awteer weren 36
 aH the Aposteles on Wytsonday when the holy gost

- descended on hem in lykness of fuyr. And pere made
 oure lord his Pask with his disciples And pere slepte
 seynt Iohn the Euuangelist vpon the breest of oure lord
 4 Ihesu crist t saugh slepyng many heuenly priuutees. St. John the Evangelist's dream.
 Mount Syon is withynne the cytee t it is a lytiht
 hiere pan the oþer syde of the cytee And the cytee
 is strongere on þat syde pan on þat other syde
 8 For at the foot of the mount Syon is a faire casteH t a
 strong þat the souldan leet make. In the mount Syon
 weren buryed kyng Dauid t kyng Salomon t many Graves of Jewish Kings.
 othere kynges Iewes of Ierusalem And pere is the place
 12 where the Iewes wolden han cast vp the body of oure lady
 whan the Apostles beren the body to be buryed in the
 vale of Iosaphath And pere is the place where seynt Petir
 wepte full tenderly after þat he hadde forsaken oure lord.
 16 And a stones cast fro þat chapeH is anoper chapeH where
 oure lord was jugged, for þat tyme was pere Cayphases Cuaphas' house.
 hows. From þat chapeH to go toward the est at .vij. paas
 is a depe cave vnder the roche þat is clept the Galylee
 20 of ⁽¹⁾ oure lord where seynt Peter hidde him whan he had
 forsaken oure lord. Item betwene the mount syon t the
 temple Salomon is the place where oure lord reysed the
 mayden in hire faderes hows. Vnder the mount Syon
 24 toward the vale of Iosaphath is a well þat is clept
 NATATORIUM SILOE t pere was oure lord wasshen after Pool of Siloam.
 his bapteme And pere made ¹ oure lord the blynde man
 to see And pere was yburyed ysaye the prophete. Also [1 fol. 43 a]
 28 streght from Natatorie Sylloe is an ymage of ston t of
 olde auneyen werk þat Absalon leet make And he cause
 pere of men clepen it the hond of Absalon. And faste
 by is ȝit the tree of Eldre þat Iudas henge him self vpon Where Judas hanged himself.
 32 for dispeyr þat he hadde whan he solde and betrayed
 oure lord. And pere besyde was the synagoge where the The Synagogue.
 bysschoppes of Iewes t the sarrazins camen togidere and
 helden here conseiht And pere caste Iudas the .xxx. pens
 36 before hem and seyde þat he hadde synned betrayenge

Achelama.

Church of
the
Magnificat.Castle of
Emaux.The Lion's
Cave.
[fol 43 b]

Mountjoy.

Tomb of
Samuel.Vale of Je-
hoshaphat.The brook
Kidron.

oure lord. And pere nygh was the hows of the Apostles
 Philipp & Iacob Alphe. And on *pat* o^{er} syde of mount
 Syon toward the south bezonde the vale a ston^e cast is
 Acheldamachi *pat* is to seye the feld of blood *pat* was 4
 bought for the .xxx. pens *pat* oure lord was sold fore
 And in *pat* feld ben many tombes of cristene men for
 pere ben manye pilgrymes grauen. And pere ben many
 oratories as chapel & hermytages where heremytes weren 8
 wont to duell. And toward the est an .c. pas is the
 church of the hospita^l of seynt Iohn where men weren
 wont to putte the bones of dede men. Also fro Ierusalem
 toward the west is a fair chirche where the tree of the 12
 cros grew. And .ij. myle fro *peus* is a faire chirche
 where oure lady mette with Elizabeth whan *pei* weren
 bothe with childe & seynt Iohn stered in his modres
 wombe & made reuerence to his creatour *pat* he saugh 16
 not. And vnder the awtier of *pat* chirche is the place
 where seynt Iohn was born. And fro *pat* chirche is a
 myle to the caste^l of Emaux. And pere also oure lord
 schewed him to .ij. of his disciples after his resurrexioun. 20
 Also on *pat* o^{er} syde .cc. pas fro Ierusalem is a chirche
 where was wont to ^{ti} be the caue of the lyoun And vnder
pat chirche at .xxx. degrees of depness weren entered .xij
 m. martires in the tyme of kyng Cosdroe, *pat* the lyoun 24
 mette with^h in a nyght be the wille of god. Also fro
 Ierusalem .ij. myle is the mountjoye a fu^l fair place & a
 delicious and pere lyth Samuel the prophete in afair
 tombe. And men clepen it mountioye for it zeueth 28
 ioye to pilgrymes hertes because *pat* pere men seen first
 Ierusalem. Also betwene Ierusalem & the mount of
 Olyuete is the vale of Iosaphath vnder the walles of the
 cytee as I haue seyd before. And in the myddes of *pat* 32
 vale is a lyti^h ryuere *pat* men clepen TORRENS CEDRON.
 And abouen it ouerthwart lay a tre *pat* the cros was made
 offe *pat* men zeden ouer onne. And faste by it is a lity^h
 pytt in the erthe where the foot of the pileer is 36

- entered And *pere* was oure lord first scourged, for he
 was scourged & vileyusly entreted in many places. Also
 in the myddel place of the vale of Iosaphath is the
 4 chirche of oure lady & it is of .xliiij. degrees vnder the
 erthe vnto the sepulchre of oure lady; And oure lady was
 of age whan sche dyed .lxxij. 3eer And beside the sepulchre
 of oure lady is an awtier where oure lord forȝaf seynt
 8 Peter all his synnes & fro thens toward the west vnder an
 awtere is a welle þat cometh out of the flosme of paradys.
 And wyteth wel þat þat chirche is full lowe in the erthe
 & sum is all withjune the erthe, But I suppose wel þat it
 12 was not so founded, But for because þat Ierusalem hath
 often tyme ben destroyed & the walles abated & beten
 down & tumbled into the vale And þat þei han ben so
 filled agen & the ground enhaunced, & for þat skyll is the
 16 chirche so lowe within the erthe & natheles men seyn
pere comounly þat the erthe hath so ben clouen ¹syth the
 tyme þat oure lady was *pere* buried, And ȝit men seyn
pere þat it wexeth & groweth euery day withouten dowe
 20 In þat chirche were wont to ben monkes blake þat
 hadden hire abbot. And besyde þat chirche is a chapell
 besyde the Roche þat highliſ Gethisemany & *pere* was oure
 lord kyssed of Iudas. And *pere* was he taken of the
 24 Iewes And *pere* laft oure lord his disciples whan he wente
 to preye before his passioun whan he preyed & seyde:
 PATER SI FIERI POTEST TRANSEAT A ME CALIX ISTE, þat is
 to seye: Fader ȝif it may be do lete this chalys go fro
 28 me, And whan he cam agen to his disciples he fond hem
 slepyng. And in the Roche withjune the chapell ȝit
 apperen the fynghes of oure lordes hond whan he putte
 hem in the roche whan the Iewes wolden haue taken him.
 32 And fro thens a stones cast toward the south is another
 chapell where oure lord swette droppes of blood. And
pere right nyght is the tombe of kyng Iosaphath of whom
 the vale bereth the name. This Iosaphath was kyng of
 36 þat contree & was conuerted by an heremyte þat was a
 worthi man & dide moche gode. And fro þens a bowe

Sepulchre
of Our Lady.

How the
church has
sunk into
the earth

[1 fol. 44 a]

Gethsemane.

King Je-
hoshaphat.

The Mount
of Olives.

drawght toward the south is the chirche where seynt
Iames & Zacharie the prophete weren buried. And aboue
þat vale is the mount of Olyuete And it is cleped so for
the plentee of Olyues þat growen þere þat mount is 4
more high þan the cytee of Ierusalem is And þerfore may
men vpon þat mount see manye of the stretes of the cytee
And betwene þat mount & the cytee is not but the vale
of Iosaphath þat is not full large & fro þat mount steigh 8
oure lord Ihesu crist to heuene vpon Ascencioun day
And ȝit þere scheweth the schaṡp of his left foot in
the ston, And þere is a chirche where was wont to ¹ be
An Abbot & Chanouns reguleres. And a lytyl thens 12

Ascension
church.

[1 fol. 44 b]

.xxviij. pas is a chapeil & þerein is the ston on the whiche
oure lord sat whan he prechede the .viij. blessinges &
seyde þus : BEATI PAUPERES SPIRITU. And þere he taughte
his disciples the PATER NOSTER And wrot it with his 16
fynger in a ston. And þere nygh is a chirche of seynte
Marie Egipeyane & þere sche lyth in a tombe. And fro
þens toward the Est a .iiij. bowe schote is Bethfagee to the
whiche oure lord sente seynt Peter & seynt Iames for to 20
seche the Asse vpon Palme sonday & rode vpon þat asse
to Ierusalem. And in comynge down fro the mount of

Bethany, St.
Julian.

Olyuete toward the est is a casteil þat is cleped Bethanye
And þere dwelte Symon leprous & þere herberwed oure 24
lord & after he was baptized of the apostles & was clept
Iulian & was made bisschoṡp, And this is the same Iulyan
þat men clepe to for gode herberghgagge, for oure lord
herberwed with him in his hows. And in þat hous oure 28
lord forȝaf Marie Magdaleyne hire synnes, þere sche
wissch his feet with hire teres & wyped hem with hire
heer And þere serued seynt Martha oure lord; þere oure lord
reysed lazarus fro deth to lyue þat was deil .iiij. dayes & stank 32
þat was brother to Marie Magdaleyne & to Martha; And
þere dwelte also Marie Cleophe. þat casteil is wel a myle
long fro Ierusalem. Also in comynge down fro the mount
of Olyuete is the place where oure lord wepte vpon Ieru- 36
salem. And þere besyde is the place where oure lady appe-

The raising
of Lazarus.

- red to seynt Thomas the Apostle after hire Assumpcion
 + 3af him hire gyrdyH. And right nygh is the ston where Our Lady's
girdle.
 oure lord often tyme sat vpon whan he prechede And
 4 vpon þat same he schaff sytte at the day of doom right as
 him self seyde. Also after the mount of Olyuete is the
 mount of Galilee, pere assembleden the Apostles whan
 Marie Maglaleyne cam 1 + tolde hem of cristes vprisynge [¹ fol. 45 a]
 8 And pere betwene the mount Olyuete + the mount Galilee
 is a chirche where the angel seyde to oure lady of hire deth.
 Also fro Bethanye to Ierico [er fyue myle. Ierico](¹) was Jericho,
Joshua.
 somtyme a lityH cytee but it is now aH destroyed + now
 12 is pere but a lityH village. þat citee tok Iosue be myracle
 of god + commandement of the Angel + destroyed it + cursed
 it + aH hem þat bygged it aȝen. Of þat citee was zacheus the Zacchaues
in the
sycomore.
 dwerf þat clomb vp into the sycomour tre for to see oure
 16 lord because he was so litiH, he myghite not seen him
 for the peple. And of þat cytee was Raab the comoun Rahab and
the spies.
 womman þat ascaped allone with hem of hire lynage +
 sche often tyme refressched + fed the messageres of Israel
 20 + kepte hem from many grete periles of deth + þefore
 sche halde gode reward as holy writt scyth: QUI ACCIPIT
 PROPHE TAM IN NOMINE MEO MERCEDEM PROPHETE ACCIPIET,
 þat is to seye: he þat taketh a prophete in my name, he
 24 schaff take mede of the prophete. And so halde sche, For
 sche prophceyed to the messageres seyenge: NOVI QUOD
 DOMINUS TRADET VOBIS TERRAM HANC, þat is to seye: I wot
 wel þat oure lord schal betake ȝou this lond, And so he
 28 dide And after Salomon Naasones sone wedded hire +
 fro þat tyme was sche a worthi womman + serued god wel.
 Also fro Betanye gon men to flom Iordan by a moun-
 tayne + þorgh desert + it is nygh a day iorneye fro
 32 Bethanye toward the est to a gret hih where oure lord
 fasted .xl. dayes. Vpon þat hih the enemy of heH bare
 oure lord + tempted him + seyde: DIC VT LAPIDES ISTI PANES
The Tempta-
tion of Our
Lord.
 FIANT, þat is to seye: sey þat theise stones be made loues.
 36 In þat place vpon the hih was wont to ben a faire chirche,

(¹) Missing in C.

The
Georgians.
[1 fol. 45 v]

but it is all destroyed so *pat pere* is now but an hermytage
pat a maner of cristene men holden *pat* ben cleped Geor-
 gyenes for seynt George conuerted hem. Vpon ¹*pat* hiȝ
 duelte Abraham a gret while & perfore men clepen it 4
 Abrahames garlyn And betwene the hiȝ & this gardyn
 renneth a lityȝ broke of water *pat* was wont to ben
 bytter, but be the blessing of helisee the prophete it
 becam swete & gode to drynke. And at the foot of this 8
 hiȝ toward the playn is a grete welle *pat* entreth into
 flom Iordan. Fro *pat* hiȝ to Ierico *pat* I spak of before
 is but a myle in goynge toward flom Iordan. Also as men
 gon to Ierico sat the blynde man cryenge: *Ihesu fili* 12
DAUID MISERERE MEI, *pat* is to seye: *Ihesu dauides* sone
 haue mercy on me, & anon he hadde his sight. Also .ij.
 myle fro Ierico is flom Iordan & an half myle more nyȝ
 is A faire chirche of seynt Iohn the Baptist, where he 16
 baptised oure lord And pere besyde is the hous of Ieremye
 the prophete.

The blind
man cured.

Ch. XIII. OF THE DEDE SEE, AND OF THE FLOM
 JORDAN; OF THE HED OF SEYNT JOHN THE
 BAPTIST, & OF THE VSAGES OF THE
 SAMARITANES.

The Dead
Sea.

AND fro Jerico a .iiij. myle is the dede see; Aboute
pat see groweth moche Alom & of Alkatran. 20

Engeddi.

Betwene Jerico & *pat* see is the lond of Dengadde & pere
 was wont to growe the lawme, But men make drawe the
 braunches pereof & beren hem to ben graffed at Babyloyn,
 And ȝit men clepen hem vynes of Gaddy. At a cost of *pat* 24
 see as men gon from Arabe is the mount of the Moabytes
 where pere is a cave *pat* men clepen karua. Vpon *pat*
 hiȝ ladde Balak the sone of Booz Balaam the prest for to
 curse the peple of Israel. *pat* dede see departeth the 28
 lond of [Iudee]⁽¹⁾ & of Arabye and *pat* see lasteth from
 Soara vnto Arabye. The water of *pat* see is full bytter

Balaam the
priest, son
of Beor or
Bosor.

Zoar.

⁽¹⁾ ynde, MS.

- † salt And 3iff the erthe were made moyst † weet with
 þat water it wolde neuere here fruyt. And the erthe
 † the lond chaungeþ often his colour And it casteth †
 4 out of the water a thing þat men clepen Asfalt Also gret Asphalt.
 peces as the gretness of an hors ¹ euery day † on aȝ sydes. [† fol. 46 a]
 And fro Ierusalem to þat see is .CC. furlonges; þat see is
 in lengthe fyue hundred and foure skore furlonges And
 8 in brede an hundred and fifty furlonges And it is clept Why called
 the dede see for it renneth nouȝt, but is euere vnnue- the Dead
 able. And nouther man ne best ne nothing þat bereth Sea.
 lif in him ne may not dyen in þat see And þat hath ben Nothing can
 12 preued many tymes be men þat han disserued to ben dede die in it.
 þat han ben cast þerjune † left þerjune .iiij. dayes or .iiij.
 † þei ne myȝhte neuer dye þerjune for it resceyueth no
 thing withjune him that bereth lif. And noman may
 16 drynken of the water for bytternesse, And 3if a man caste Iron floats
 jren þerein it wole flete abouen, And 3if men caste a fedre sink in it.
 þerein it wole synke to the botme. And þeise ben Those are
 thinges aȝenst kynde. And also the cytees þere weren things
 20 lost because of synne [aȝenst kynde] And þere besyden against
 growen trees þat beren full faire apples † faire of colour nature.
 to beholde but whoso breketh hem or cutteth hem in two Apples of
 he schaff fynde within hem coles † cyndres jn tokene þat Sodom.
 24 be wrattie of god the cytees † the lond weren brente
 † sonken in to helle. Summen clepen þat see the lake
 dalfetidee, summe the flom of deueles † summe the flom
 þat is ouer stynkyng [for þe water þeroff es stynkand].⁽¹⁾
 28 And in to þat see sonken the .v. cytees be wrattie of god
 þat is to seyne Sodom Gomorre Aldama Seboym † Segor The five
 for the abhominable synne of sodomie þat regned in doomed
 hem. But Segor be the preyere of loth was saued † kept cities.
 32 a gret while For it was sett vpon an hiȝ And 3it scheweth
 þerof sum party aboue the water † men may see the
 walles whan it is fayr weder † cleer. In þat cytee loth
 dwelte a lytyȝ while † þere was he made dronken of his

1. 3, †, to, cancelled C.

⁽¹⁾ Missing in C. Inserted from Eg.

doughtres & lay with hem & engendred of hem Moab
 & Amon And the cause whi his doughtres made him
 [1 fol. 46 b] drunken & for to ly by hem was this: because þei ¹sawgh
 no man aboute hem but only here fader And þefore þei 4
 trowed þat god had destroyed aH the world as he hadde
 don the cytees, as he had don before be Noeis flood,
 & þefore þei wolkte ly with here fader for to haue issue &
 for to replenysshe the world agen with peple to restore 8
 the world agen be hem, for þei trowed þat þer had ben no
 mo men in aH the world. And ȝif here fader had not ben
 drunken he hadde not yleye with hem. And the hiH
 abouen SEGOR men cleped it þanne EDOM And after men 12
 cleped it SEYR And after ydumea. Also at the right syde
 Lot's wife. of þat dede see dwelleth ȝit the wif of loth in lykness of
 a salt ston for þat schee lokel behynde hire whan the
 cytees sonken in to helle. This loth was Araāmes sone 16
 þat was brothier to Abrāham, And Sarra Abrahames wif &
 Melcha Nachors wif weren sustren to the seyl loth.
 And the same sarra was of elde .iij. ȝeer and .x. whan
 ysaac hire sone was goten on hire, And Abraham hadde 20
 another sone ysmael þat he gat vpon Agar his chambrere
 whan he was but .xiiij. ȝeer of elde. And whan ysaac
 his sone was .viij. dayes old Abraham his fader leet him
 Age of cir-
 cumcision
 among Jews
 and Muham-
 madans. ben circumcyded And ysmael with him þat was .xiiij. 24
 ȝeer old, wherfore the Iewes þat comen of ysaaces lyne
 ben circumcyded the .viij. day And the sarrazines þat
 comen of ysmaeles lyne ben circumcyded whan þei ben
 The mouth
 of Jordan. .xiiij. ȝeer of age. And ȝee schuH vndirstonde þat within 28
 the dede see renneth the flom Iordan & pere it dyeth, for
 it renneth no furþermore And þat is to a place þat is a
 myle fro the chirche of seynt Iohn the Baptist toward
 the west, a lytiH benethe the place where þat cristene 32
 men bathen hem comounly. And a myle from flom
 Jabbok. Jordan is the ryuere of laboH, the whiche Iacob passel
 ouer whan he cam fro Mesopotayme. This flom Iordan
 [2 fol. 47 a] is no ²gret ryuere but it is plentefous of gode fissch And 36
 it cometh out of the hiH of lyban be .ij. welles þat ben

- cleped Ior and Dan, and of þo .ij. welles hath it the
 name And it passeth be a lake þat is clept Maron and Meion.
 after it passeth by the see of Tyberye & passeth vnder the
 4 hilles of GELDOE. And þere is a fuþ faire vale bothe on
 þat o syde & on þat other of the same ryuere. And ⁽¹⁾
 gon the hilles of lyban aþ in lengthe vnto the desert of
 Pharan And þo hilles departen the kyngdom of surrye Lebanon
divides Syria.
from
Phœnicia.
 8 and the contree of PHENESIE And vpon þo hilles growen
 trees of Cedre þat ben fuþ hie & þei beren longe apples &
 als grote as a mannes heued. And also this flom Iordan
 departeþ the lond of Galilee & the lond of YDUMYE & the
 12 lond of BETRON. And þat renneth vnder erthe a gret
 weye vnto a fayre playn & a gret þat is clept MELDAN
 in SARMOYZ þat is to seye feyre or markett in here
 langage be cause þat pere is often feres in þat playn; And
 16 pere becometh the water gret & large. In þat playn is
 the tombe of Iob And in þat flom Iordan aboueseyd was The Baptism
of Christ.
 oure lord baptized of seynt Ioþin And the voys of god the
 fader was herd seyenge: HIC EST FILIUS MEUS DILECTUS
 20 & CETERA, þat is to seye: this is my beloued sone, in the
 which I am wel plesed, hereth hym. And the holy gost
 alyghte vpon him in lykness of a coluer And so at his
 baptizynge was aþ the hool trynytee. And þorgh þat The river
crossed dry-
foot.
 24 flom passeden the children of Israel aþ drye feet And þei
 putten stones þere in the myddel place in tokene of the
 myracle þat the water withdrewgh him so. Also in þat
 flom Iordan NAAMAN of Syrie bathed him þat was fuþ Naaman's
cure.
 28 riche but he was meseth & pere anon he toke his hele.
 Abouten the flom Iordan ben manye chircles where þat
 manye cristene men dwelleden And nygh þerto is the
 cytee of HAYLLA þat Iosue assayed & toke. ¹ Also beþonde Al.
[1 tol. 47 b]
 32 the flom Iordan is the vale of Mambre & þat is a fuþ fair
 vale. Also [from]⁽²⁾ the hiþ þat I spak of before where
 oure lord fasted .xl. dayes, a .ij. myle long [towards]⁽³⁾
 Galilee is a fair hiþ & an high [where]⁽⁴⁾ the enemy the
 36 fend bare oure lord the thridde tyme to tempte him &
Temptation
of Our Lord.

⁽¹⁾ men, in C.⁽²⁾ vpon, C.⁽³⁾ from, C.⁽⁴⁾ when, C.

Krak, or
Montroyal.

Samuel's
birthplace
in Mount
Ephraim.

Shiloh.

[¹ fol. 48 a]

Sichem, or
Nabius.

Luz.

schewede him all the regions of the world & seyde : HEC
OMNIA TIBI DABO SI CADENS ADORAUERIS ME, þat is to
seyne : All this schall I geue þe ȝif þou falle & worschipe 4
me. Also fro the dede see to gon estward out of the
marches of the holy lond þat is clept the lond of promys-
sioun is a strong casteH and a fair in an hilt þat is clept
CARAK EN SARMOYZ, þat is to seyne Ryally. þat casteH 8
let make kyng Baldwyn þat was kyng of France when he
had conquered þat lond & putte it into cristene mennes
hondes for to kepe the contree ; And for þat cause was it
clept the Mownt riaH. And vnder it þere is a town þat
hight SOBACH And þere all abowte dwellen cristene men 12
vnder trybute. Fro þens gon men to NAZARETH of the
whiche oure lord bereth the surname, And fro þens þere
is .iiij. iourneyes to Ierusalem & men gon be the prouynce
of GALYLEE, be RAMATHA, be Sothym & be the high hilt 16
of EFFRAIM, where Elchana & ANNE the moder of Samuell
the prophete dwelleden. þere was horn this prophete
And after his detH he was buryed at mountjoye as I haue
seyd ȝou before. And þan gon men to Sylo where the 20
Arke of god with the relikes weren kept longo tyme
vnder Ely the prophete ; þere made the peple of Ebron
sacrifice to oure lord & þei ȝolden vp here avowes And
þere spak god first to SAMUEH and schewel him the 24
mutacioun of ordre of presthode & the misterie of the
sacrement And right nygh on the left syde ¹is GABAON
& RAMA & BENIAMYN of the whiche holy writt speketh
offe. And after men gon to Sychem sumtyme clept 28
Sychar & þat is in the prouynce of Samaritanes & þere is a
fuH fair vale & a fructuose & þere is a fair cytee & a gode
þat men clepen Neople. And from þens is a iorneye to
Ierusalem And þere is the welle where oure lord spak to 32
the womman of Samaritan And þer was wont to ben a
chirche but it is beten down. Besyde þat welle kyng
Roboas let make .iiij. CALUEREN of gold & made hem to ben
worschipt & put þat on at Dan & þat oper at BETHEL. 36
And a myle from SYCHAR is the cytee of Deluze And in

- þat cytee dwelte ABRAHAM a certeyn tyme. SYCHEM is a
 .x. myle fro Ierusalem & it is clept Neople, þat is for to
 seyne the newe cytee. And nygh besyde is the tombe of The Tomb
of Joseph.
 4 Ioseph the sone of Iacob þat gouerned Egypt, For the
 Iewes baren his bones from Egypt & buryed hem þere,
 And þider gon the Iewes often tyme in pilgrimage with
 gret deuocioun. In þat cytee was Dyne Iacobes doughter
 8 rauysschit for whom hire bretheren slouen many persones
 & diden many harmes to the cytee. And þere besyde is
 the hiH of GARASOUN where the Samaritans maken here Mount
Gerizim.
 12 sone ysaac. And þere besyde is the vale of DOTAYM & Dothan.
 þere is the cisterne where Ioseph was cast in of his
 breperen which þei solden & þat is a .ij. myle fro SYCHAR.
 From þens gon men to SAMARYE þat men clepen now Samaria, or
Sebaste.
 16 SEBAST And þat is the chief cytee of þat contree And it
 sytt betwene the hiH of ARGUES as Ierusalem doth. In
 that cytee was the sittynge of the .xij. tribes of Israel
 but the cytee is not now so gret as it was wont to be.
 20 þere was ¹buryed seynt IOHN THE BAPTIST betwene .ij.
 prophetes; helyseus and ABDYAN, but he was beheded in
 the casteH of Macharyme besyde the dede see And after
 he was translated of his disciples & buryed at SAMARIE
 24 And þere let IULIANUS APOSTATA dyggen him vp & let
 brennen his bones, for he was þat tyme Emperour, & let
 wyndwe the askes in the wynd; But the fynger þat St. John's
finger.
 schewed oure lord seyenge: ECCE AGNUS DEI, þat is to
 28 seyne: lo the lomb of god, þat nolde neuere brenne but
 is aH hol, þat fynger leet seynte Teele the holy virgyne
 be born in to the hiH of Sebast & þere maken men gret
 feste. In þat place was wont to ben a fair chirche &
 32 many opere þere weren but þei ben aH beten down. þere
 was wont to ben the heed of seynt IOHN BAPTIST enclosed
 in the waH, but the Emperour THEODOSIE let drawe it
 out & fond it wrapped in a litiH cloth aH blody And
 36 so he leet it to be born to COSTANTYNOBLE, And
 3it at Costantynoble is the hynder partye of the heed.

St. John's
head partly
in Con-
stantinople,
partly in
Rome.

Julian the
Apostate
had it
burned.

The charger
is at Genoa.

Which St.
John's head
is at
Amiens?

[1 fol. 49^o]

Well of Job.

The
Samaritan
sect.

Their creed
and sacred
books.

Their
clothing.

And the fourpartie of the heel til vnder the chyn is at Rome in the chirche of seynt SILVESTRE, where ben Nonnes of an hundred ordres & it is ȝit aȝh broyllly as pough it were half brent, For the Emperour IULIANUS 4 aboueseyd of his cursedness & malice let brennen þat partie with the oþer bones & ȝit it scheweth. And this thing hath ben preued bothe be Popes & by Emperours. And the jowes benethe þat holden to the chyn & a partie 8 of the assches & the plateres þat the hed was leyd in whan it was smyten of is at GENE, And the Geneweyes maken of it gret feste, And so don the Sarazynes also. And summen seyn þat the heel of seynt Iohn is at AMYAS in 12 Picardye And oþer men seyn þat it is the heel of seynt Iohn the bysschop; I wot nere, but god knoweth. 1 But in what wyse þat men worschipe it the blessed seynt Iohn holt him aȝayd. Fro this cytee of SEBAST vnto 16 IERUSALEM is .xij. myle And betwene the hilles of þat contree þere is a welle þat .iiij. sithes in the ȝeer chaungeth his colour, somtyme grene somtyme reed somtyme cleer & somtyme trouble, And men clepen þat welle 20 IOB And the folk of þat contree þat men clepen SAMARITANES weren conuerted & baptized by the Apostles, but þei holden not wel here doctryne, And aȝh weys þei holden lawes by hem self, varyenge from cristene men, 24 from Sarrazines, Iewes & paynemes. & the samaritanes leeven wel in o god And þei seyn wel þat þer is but only o god þat aȝh formed & aȝh schaft deme And þei holden the bible after the lettre And þei vsen the psawtere 28 as the Iewes don And þei seyn þat þei ben the right sones of god, And among aȝh oþer folk þei seyn þat þei ben best beloued of god, And þat to hem belongeth the heritage þat god behighte to hise beloued children. And 32 þei han also dyuerse clothinge & schapp to loken on þan oþer folk han, for þei wrappen here hedes in red lynnene cloth, in difference from opere. And the Sarazines wrappen here hedes in white lynnene cloth, And the 36

cristene men þat duellen in the contree wrappen hem in
 blew of ynde, And the Iewes in ȝelow cloth. In þat
 contree dwellen manye of the Iewes payenge trybute as
 4 cristene men don And ȝif ȝee wil knowe the lettres þat the The Hebrew
alphabet.
 Iewes vsen þei ben suche And the names ben As þei
 clepen hem writen abouen in manere of here . A . B . C .

[Another alphabet.]

OF THE PROVINCE OF GALILEE & WHERE Ch. XIV.
[fol. 49 b]
 ANTECRIST SCHAŁ BEN BORN; OF NAZA-
 RETH; OF THE AGE OF OURE LADY; OF
 THE DAY OF DOOM, & OF THE CUSTOMES OF
 IACOBITES, SURRYENES & OF THE VSAGES
 OF GEORGYENES.

8 **F**ROM this contree of the samaritanes þat I haue
 spoken of before gon men to the playnes of Gahlee.
 GALILEE And men leuen the hilles on þat o partye.
 And GALILEE is on of the prouynces of the holy lond,
 And in þat prouynce is the cytee of NAYM & CAPHARNAUM
 12 & CHOROSAYM and BETHSAYDA. In this BETHSAYDA was
 seynt Peter & seint Andrew born And þens a .iiij. myle
 is CHOROSAYM & .v. myle fro CHOROSAYM is the cytee of Chorazin.
 CEDAR whereof the psauter spoketh: Et LIMITAUI CUM
 16 HABITANTIBUS CEDAR, þat is for to seye: And I haue
 dwelled with the dwellynge men in Cedar. In CHORO-
 SAYM schaff ANTECRIST be born, as summen seyn, And The birth-
place of
Antichrist.
 oper men seyn he schaff be born in Babyloyne. For the
 20 prophete seyth: DE BABILONIA COLUBER EXIET, QUI
 TOTUM MUNDUM DEUORABIT, þat is to seyne: Out of
 Babyloyne schal come a worm þat schal deuouren all the
 world. This ANTECRIST schaff be noryscht in BETH-
 24 SAYDA & he schaff regnen in CAPHARNAUM And þerfore
 seyth holy writt: VE TIBI CHOROSAYM, VE TIBI BETH-
 SAYDA, VE TIBI CAPHARNAUM! þat is to seye: Wo be

Cana of
Galilee.

to þe CHOROSAYM, Wo to þe BETHSAYDA, Wo to þe
CAPHARNAUM! And aȝ theise townes ben in the lond
of GALILEE And also the CANE of GALILEE is .iiij. myle
fro NAZARETH. Of þat cytee was SYMON CHANANEUS 4
þ his wif Canee of the which the holy Euuangelist
speketh offe. ¹þere dide oure lord the firste myracle at

[1 fol. 50 a]

Architri-
clinus =
ruler of the
feast.

the weddyng of Architriclyn whan he turned water in to
wyn. And in the ende of Galilee at the hilles was 8

Endor,
Kishon.

the Arke of god taken þ on þat oper syde is the mownt
hendor or hermon And þere aboute goth the broke
of Torrens Cison þat somtyme was clept the broke
Radumu. And þere besyde Barach þat was Abymelech 12

Deborah.

sone with sone of Dellbore the prophetisse ouercam the
oost of ydumea whan Cysara the kyng was slayn of
Gebeȝ the wif of Aber þ chaced bezonde the flom Iordan
be strengthe of swerl, zeb and zebee þ Salmana þ þere 16
he slowȝ hem. Also a .v. myle fro Naym is the cytee

Queen
Jezabel.

of Iezrael, þat somtyme was clept zarym, of the whiche
cytee Iezabel the cursed queen was lady þ queen þat
toke away the vyne of Nabaoth be hire strengthe. 20
Faste by þat cytee is the feld MAGEDE in the whiche
the kyng Ioras was slayn of the kyng of Samarie And
after was translated þ buryed in the mount Syon. And

The hilles of
Gelboe
cursed by
David after
Saul's
defeat.

a myle fro Iezrael ben the hilles of Gelboe, where Saul 24
þ Ionathas þat weren so faire dyeden, wherfore David
cursed hem as holy writt seyth: MONTES GELBOE NEC
ROS NEC PLUUIA þ CETERA, þat is to seye: ȝee hilles of
gelboe nouȝer dew ne reyn com vpon ȝou. And a myle 28
fro the hilles of Gelboe toward the est is the cytee

Bethshan, or
Scythopolis.

of Cytople þat was clept before Bethsayn And vpon
the walles of þat cytee was the hed of Saul honged.
Afte gon men be the hiȝ besyde the pleyncs of Galylee 32

Nazareth.

vnto Nazareth where was wont to ben a gret cytee and
a fair, but now þere is not but a lytill village þ houses
a brood here þ þere. And it is not walled þ it sytt in
a litill valeye þ þere ben hilles aȝ aboute. þere was 36

- 1 oure lady born, but sche was goten at Ierusalem. And [1 fol. 50 b]
 because þat oure la[d]y was born at Nazareth þerfore bare
 oure lord his surname of þat town. þere toke Ioseph
 4 oure lady to wyf whan sche was .xiiiij. ȝeere of age And The Ave
 þere Gabriell grette oure lady seyenge: Aue gracia plena Maria.
dominus tecum, þat is to seyne: Heyl full of grace oure
 lord is with þe. And this salutacioun was don in a
 8 place of a gret awteer of a faire chirche þat was wont to
 be somtyme, but it is now aȝt downe. t men han made
 a lityȝt resceyt besyde a pylere of þat chirche for to
 resceyue the offirynges of pilgrymes And the sarrazines
 12 kepen þat place full derely for the profyte þat þei han The wicked
 þereoffe And þei ben full wykked sarrazines t crueȝt t Saracens.
 more dispytous þan in ony oþer place t han destroyed
 aȝt the chirches. þere nyȝt is Gabrielles welle where
 16 oure lord was wont to bathe him whan he was ȝong The well in
 And fro þat welle bare he water oftentyme to his moder which the
 And in þat welle sche wossch oftentyme the clowtes Infant
 of hire sone Ihesu crist, And fro Ierusalem vnto thider Christ
 20 is .iiij. iourneyes. At Nazareth was oure lord norisscht, bathed.
 Nazareth is als meche to seye as flour of the gardyn And
 be gode skyȝt may it ben clept flour, for þere was The Flower
 norisscht the flour of lyf, þat was crist Ihesu. And of the
 24 .ij. myle fro Nazareth is þe cytee of Sephor be the weye Garden.
 þat goȝt fro Nazareth to Acon. And an half myle fro
 Nazareth is the lepe of oure [lord](1), for the Iewes ladden
 [him](2) vpon an high roche for to make [him](2) lepe
 28 down t haue slayn [him](3) but Ihesu passed amonges hem
 t lepte vpon another roche t ȝit ben the steppes of his
 feet sene in the roche where he allyghte. And þerfore
 seyn summen whan þei dreden hem of thefes in ony
 32 weye or of ene²myes: Ihesus AUTEM TRANSIENS PER [2 fol. 51 a]
 MEDIUM ILLORUM IBAT, þat is to seyne: Ihesus forsothe
 passynge be the myddes of hem he wente, In tokene t
 mynde þat oure lord passed þorghout the Iewes crueltee
 36 t scaped safly fro hem, so surely now men passen the

(1) lady, C.

(2) hire, C.

(3) hire, C.

A charm
against
robbers.

perile of thefes. And þan sey men .ij. vers of the
 psauter .iiij. sithes: *IRRUAT SUPER EOS FORMIDO + PAUOR*
IN MAGNITUDE BRACHIJ TUI DOMINE. FIANI IMMOBILES
QUASI LAPIS DONEC PERTRANSEAT POPULUS TUUS DOMINE 4
DONEC PERTRANSEAT POPULUS TUUS ISTE QUEM POSSEDESTI.

Our Lady's
 life.

And þanne may men passe *with* outen perile. And 3^{re}
 schuH vnderstonde þat oure lady hadde child whan sche
 was .xv. 3eere old and sche was conuersant *with* hire 8
 sone .xxxiiij. 3eer + .iiij. monethes And after the passioun
 of oure lord sche lyuede .xxiiij. 3eer. Also fro Nazareth

Mount
 Tabor.

men gon to the mount Thabor + þat is a .iiij. myle + it
 is a fuH faire hiH + wel high, where was wont to ben 12
 a town + many chirches but þei ben aH destroyed, but
 3it þere is a place þat men clepen the scule of god, where
 he was wont to techen his disciples + tolde hem the
 priuytees of heuene. At the foot of þat hiH Melchisedech 16
 þat was kyng of Salem in the turninge of þat hiH mette
 Abraham in comynge a3en from the bataylle whan he
 had slayn Abymelech + þis Melchisedech was bothe kyng

The Trans-
 figuration.

+ prest of Salem þat now is cleped Ierusalem. In þat 20
 hiH Thabor oure lord *transfigured* him before seynt
 Peter seynt Iohn and seynt Iame And þere þei sawgh
 gostly Moyses + Elye the prophetes beside hem And
 þerfore seyde seynt Peter: *DOMINE BONUM EST NOS HIC* 24
ESSE, FACIAMUS HIC TRIA TABERNACULA, þat is to seye:
 Lord it is gode for vs to ben here, make wee here .iiij.

[¹ fol. 51 b]

dwellyng places. And þere herd þei a voys of the fadir þat
 seyde: *HIC EST FILIUS MEUS DILECTUS IN QUO MIHI BENA* 28
COMPLACUI. And oure lord defended hem þat þei scholde
 not tē þat a visiou til þat he were rysen from deth to lyf.

Doomsday.

In þat hiH + in þat same place at the day of doom .iiij.
 Aungeles *with* .iiij. trompes schuH blowen + reysen aH 32
 men þat hadden suffred deth sith that the world was
 formed from deth to lyue. And schuH comen in body
 [and] (¹) soule to juggement before the face of oure lord in
 the vale of Iosaphath And the doom schuH ben on Estre 36

day, such tyme as oure lord aroos, And the dom schal
 begynne such houre as oure [lord]⁽¹⁾ descended to heft &
 dispoyled it. For at such houre schal he despoyle the
 4 world & lede his chosene to blisse & the opere schall he
 condempne to perpetueH peynes. And paine schall euery
 man haue after his dissert ouper gode or euyH but 3if the
 mercy of god passe his rightwisness. Also a myle from
 8 mount Thabor is the mount heremon & pere was the cytee
 of Naym. Before the gate of pat cytee reysed oure lord
 the wydewes sone pat had no mo children. Also .iiij.
 myle fro Nazareth is the casteH Saffra of the whiche the
 12 sones of zebedee & the sones of Alphee weren. Also .viij.
 myle fro Nazareth is the mount kayn & vnder pat is a
 welle And besyde pat welle lamech Noes fader slough
 kayn with an arwe. For this kayn wento porgH breres
 16 & busshes as a wylde best & he had lyued fro the tyme
 of Adam his fadir vnto the tyme of Noe & so he lyuede
 nygh to .M.M. 3eer, And this Lamech was aH blynd for
 elde. Fro Saffra me goth to the see of Galylee & to the
 20 cytee of Tyberye pat syt vpon the same see And aH
 be it pat men clepen it a see 3it is it nouper see ne arm of
 the see, for it is but ¹a stank of fresch water pat is in
 lengthe .c. furlonges & of brede .xl. furlonges & hath within
 24 him gret plentee of gode fisch & rennetH into flom Iordan.
 The cytee is not fuH gret but it hath gode bathes within
 him And pere as the flom Iordan parteth fro the see
 of Galilee is a gret brigge where men passen from the lond
 28 of promysсион to the lond of kyng Baazan & the lond of
 Gerrasantz pat ben aboute the flom Iordan And the begyn-
 nyng of the see of Tyberie. And fro pens may men
 go to Damask in .iiij. dayes be the kyngdom of Traconye,
 32 the whiche kyngdom lasteth fro mount heremon to the
 see of Galilee or to the see of Tyberie or to the see of
 Ienazareth & aH is o see, And this [is] the stank pat I
 haue told 3ou, But it chaungeth þus the name for the names
 36 of the cytees pat sytten besyde hem. Vpon pat see wente

Hermon and
 the city of
 Nam.

Mount Can.

The Sea of
 Galilee is
 only a lake.
 [1 fol. 52 a]

The city of
 Tiberias.

Basban and
 Gerasa
 beyond
 Jordan.

(1) Missing, C.

Our Lord
walked on
the sea.

oure lord drye feet And *pere* he toke vp seynt Peter whan
he began to drenche within *pat* see & seyde to him :
MODICE FIDEI, QUARE DUBITASTI? And after his resur-
rexioun oure lord appered on *pat* see to his disciples 4
& bad hem fysschen & filled all the nett full of gret
fissches. In *pat* see rowed oure lord often tyme &
pere he called to him seynt Peter, seynt Andrew, seynt
Iames & seynt Iohn the sones of zebedee. In *pat* cytee 8
of Tyberie is the table vpon the whiche oure lord eete
vpon with his disciples after his surrexioun & *pei* knewen
him in brekyng of bred as the gospeH seyth : *ET COGNO-*
UERUNT EUM IN FRACTIONE PANIS. And nygh *pat* cytee 12

The miracle
of the loaves
and fishes.

A dart cast
at Our Lord
grows to a
tree.

[1 fol. 52 b]

of Tyberie is the hiH where oure lord fedde .v. MiH
persones with .v. barly loues & .ij. fissches. In *pat* cytee
a man cast an brennyng dart in wratthe after oure
lord & the hed smot in to the erthe & wax grene & it 16
grewed to a gret tree & ¹it it groweth & the bark *pere* of
is all lyk coles. Also in the hed of *pat* see of Galylee
toward the Septemtryon is a strong castel & an high *pat*
hight Saphor & fast beside it is CAPHARNAUM; with 20
in the lond of promyssioun is not so strong a casteH
& *pere* is a gode toun benethe *pat* is clept also Saphor.
In *pat* castel seynt Anne oure ladyes moder was born
And *pere* benethe was Centurioes hous. *pat* contree 24
is clept the Galilee of folk *pat* weren taken to tribute
of Sabulon & of Neptalym. And in azen comynge

City of Dan.

Casarea
Philippi.

Extent of
the Holy
Land.

fro *pat* casteH a .xxx. myle is the cytee of Dan *pat*
somytyme was clept Belynas or Cesaire Philippon, *pat* sytt 28
at the foot of the mount of lyban, where the flom Iordan
begynneth. *pere* begynneth the lond of promyssioun &
dureth vnto Bersabee in lengthe in goynge toward the
north into the South & it conteyneth wel a .ix. myles. & of 32
lengthe, *pat* is to seye fro Iericho vnto Iaffe, & *pat* con-
teyneth a .xl. myle of lombardy or of oure contree *pat* ben
also lytyH myles; peise be not myles of Gascoyne ne of
the prouynce of Almayne, where ben grete myles. And 36
wite 3e weH *pat* the lond of promyssioun is in Sirye For

- the Reme of Syrye dureth fro the desertes of Arabye vnto Cecyle And þat is Ermonye the grete, þat is to seyne fro the south to the north. ⁊ fro the est to the
 4 west it dureth fro the grete desertes of Arabye vnto the west see. But in þat Reme of Syrie is the kyngdom of Iudee ⁊ many oþer prouynces as Palestyne, Galilee, lityh Cilicye ⁊ many othere. In þat contree ⁊ oþer contrees
 8 bezonde þei han a custom whan þei schuht vsen werre ⁊ whan men holden sege abouten cytee or casteþ ⁊ þei withjnnen dur not senden out messagers ¹with lettres from lord to lord for to aske sokour þei maken here
 12 lettres ⁊ bynden hem to the nekke of a coluer ⁊ leten the coluer flee ⁊ the colueren ben so taughte þat þei fleen with þo lettres to the verry place þat men wolde sende hem to. For the colueres ben noryscht in þo places where
 16 þei ben sent to ⁊ þei senden hem þus for to beren here lettres. And the colueres retournen azen whereas þei ben norisscht ⁊ so þei don comounly. And 3ee schuht vnderstonde þat amonges the sarazines o part ⁊ other,
 20 duellen many cristene men of many maneres ⁊ dyuerse names ⁊ aþ ben baptized ⁊ han dyuerse lawes ⁊ dyuerse customes. But aþ beleuen in god the fader ⁊ the sone ⁊ the holy gost, But aþ weys fayle þei in somme artictes
 24 of oure feyth. Somme of þeise ben clept Iacobytes for seynt Iama conuerted hem ⁊ seynt Iohn baptized hem; þei seyn þat a man schal maken his confessioun
 28 3elden him gylty of aþ þat he hath mysdon. Ne god ordeyned not ne neuer deuysed ne the prophete nouthur þat a man scholde schryuen him to another, as þei seyn but only to god, as Moyses writeth in the Bible ⁊ as
 32 David seyth in the psawter boke: CONFITEBOR TIBI DOMINE IN TOTO CORDE MEQ, And: DELICTUM MEUM TIBI COGNITUM FECI ⁊: DEUS MEUS ES TU ⁊ CONFITEBOR TIBI, And: QUONIAM COGITATIO HOMINIS CONFITEBITUR
 36 TIBI ⁊ CETERA. For þei knowen aþ the bible ⁊ the psautere ⁊ þefore allegge þei so the lettre but þei alleggen not the

Syria extends from Arabia to Cilicia.

Its divisions.

The pigeon post.

[fol. 53 a]

The pigeons fly homie.

Variety of Christian sects in the East.

Jacobites.

Their views on confession.

The psalms on confession.

Auctoritees þus in latyn but in here langage full appertely
 t seyn wel þat *Dauid* t *opere* prophetes seyn it. Natheles
 seynt Austyn t seynt Gregory seyn þus, AUGUSTINUS:
 QUI SCCLERA SUA COGITAT t CONCENSUS FUERIT VENIAM 4
 [1 fol. 53 b] SIBI CREDAT. ¹Gregorius: DOMINUS POCIUS MENTEM QUAM
 VERBA RESPICIT. And seynt Hilary scyth: LONGORUM
 TEMPORUM CRIMINA IN ICTU OCULI PEREUNT SI CORDIS
 NATA FUERIT CONPUNCTIO. And for suchie auctoritees þei 8
 seyn þat only to god schall a man knowleche his de-
 fautes, zeldyng him self gylty t cryenge him mercy t
 behotyng to him to amende himself. And perfore
 whan þei wil schryuen hem þei taken fyre t sette it 12
 besyde hem t casten þer in poudre of frankencens t in
 the smoke þerof þei schryuen hem to god t cryen him
 Confession in the smoke
 of incense.
 mercy. But solli it is þat this confessioun was first t
 St. Peter introduced
 confession to
 the priest,
 kyndely, but seynt peter the apostle t þei þat camen after 16
 him han ordeyned to make here confessioun to man
 t be gode resoun. For þei perceyueden wel þat no
 sykness was curable, gode medycyne to leye þerto but
 zif men knewen the nature of the maladye. And also 20
 no man may zeuen couenable medycyne but zif he knowe
 the qualitee of the dede. For o synne may ben gretter
 in o man þan in another t in o place t in o tyme þan
 in another t perfore it behoveth him þat he knowe the 24
 kynde of the dede t perevpon to zeuen him penance.
 who is the
 physician
 of souls.
 þere ben opere þat ben clept *SURIENES* and þei holden
 the beleefe amonges vs t of hem of Grece And þei vsen
 Syrrians hold
 an inter-
 mediate
 position.
 Consecra-
 tion of
 unleavened
 bread.
 aH berdes as men of Grece don t þei maken the sacrament 28
 of therf bred t in here langage þei vsen *lettres* of Sarazines,
 but after the misterie of holy chirche thei vsen *lettres*
 of Grece t þei maken here confessioun right as the
 Georgians. *Iacobytes* don. þere ben opere þat men clepen *GEORGYENES* 32
 þat seynt George conuerted t him þei worschipen more
 þan ony other seynt t to him þei crien for help t þei
 camen out of the Reme of George; þeise folk vsen crounes
 schauen. ²The clerkes han rounde crounes t the lewed 36
 Various
 shapes of
 their
 tonsures.
 men han crounes aH square t þei holden cristene lawe
 [2 fol 54 a]

as don þei of Grece of whom I haue spoken of before.
 Othere pere ben þat men clepen cristene men of gydyng
 for þei ben aȝ gyt abouen. And per ben opere þat Christians of
girding and
other sects.
 4 men clepen Nestoryenes, And summe Arryenes, Summe
 Nulyenes, Summe of Greces, summe of Ynde t summe
 of Prestre Iohanes lond. And aȝ þeise han manye
 articles of oure feyth t to othere þei ben varyaunt t of
 8 here variance were to longe to telle t so I wil leue as
 for the tyme *withoute* more spekyng of hem.

OF THE CYTEE OF DAMASCE; OF .iiij. Ch. xv.
 WEYES TO IERUSALEM: ON BE LONDE t BE
 SEE, ANOTHER MORE BE LONDE þAN BE
 SEE, AND THE THRIDDE WEYE TO IERU-
 SALEM: Aȝ BE LONDE.

NOW after þat I haue told 3ou sum partye of folk in
 the contrees before [said] ⁽¹⁾ now wil I turnen aȝen The way
from the
Holy Land
to Europe.
 12 to my weye for to turnen aȝen on this half. þanne whoso
 wil go for the lond of GALILEE of þat þat I haue spoke for
 to come aȝen on this half, men comen aȝen be Damasce þat Damasce.
 is a fuȝ fayr cytee t fuȝ noble t fuȝ of aȝ marchandises
 16 And a .iiij. iorneyes long fro the see t a .v. iorneyes fro
 Ierusalem. But vpon Camaylles / mules / hors / drome-
 daries t oper bestes men caryen here marchandise thider,
 And thider comen the marchauntes *with* marchandise be Merchants
from all
parts meet
here.
Its epony-
mous hero
Eliezer.
 20 see from ynde, persee, Caldee Ermonye t of manye opere
 kyngdomes. This cytee founded Helizeus Damasce þat
 was 3oman t despenser of Abraham before þat ysaac was
 born, for he thoughte for to haue ben Abrahames heir
 24 t he named the toun after his surname Damasce. And
 in þat place where Damasc was ¹ founded kaym slough [fol 54 b]
 Abel his broþer And besyde damasc is the mount Seyr.
 In þat cytee of Damasce per is gret plentee of welles And
 28 *within* the cytee t *withoute* ben many fayre gardynes Its fair
gardens.
 t of dyuerse frutes. Non oper cytee is not lyche in

(1) Missing, C.

St. Paul a
physician,
first of
bodies, then
of souls.

The Vision
of St. Paul.

Our Lady of
Sardenak.

The miracu-
lous image.

comprisoun to it of faire gardynes & of faire desportes.
The cytee is gret & full of peple & wel walled with double
walles. And þere ben manye Phisicyens And seint Poul
himself was þere a phisicien for to kepen mennes bodyes 4
in hele before he was conuerted & after þat he was
phisicien of soules. And seynt luk the Euangelist was
disciple of seynt Poul for to lerne phisik & many opere.
For seint Poul held þanne scole of phisik. And neere 8
beside damasce was he conuerted & after his conuersioun
he duelte in þat cytee .iiij. dayes withouten sight & with-
outen mete or drinke And in þo .iiij. dayes he was
ravisschit to heuene & þere he saugh many preuytees of 12
oure lord. And faste beside damasce is the castell of
Arkes þat is bothe fair & strong. From Damasce men
comen aȝen be oure lady of Sardenak, þat is a .v. myle
on this half damasce & it sytt vpon a roche & it is a 16
full faire place & it semeth a castell for þere was wont to
ben a castell, but it is now a full faire churche. And
þere withinne ben monkes & nonnes cristene And þer is a
vowt vnder the churche where þat cristene men duellen 20
also & þei han many gode vynes. And in the churche
behynde the high awtere in the wall is a table of blak
wode on the whiche somtyme was depeynted an ymage
of oure lady þat turneth into flesch, but now the ymage 24
scheweth but litiȝ. But aȝ weys be the grace of god þe

[A long gap here occurs in the Cotton MS. As the only alterna-
tive text is in a more Northern dialect, we print it in appendix.]

[fol. 55 a]
Evil habits
of the
Tartars.

& þei eten houndes, cattes, ratouns & aȝ opere wyld
bestes. And þei haue no wode or eȝ lytyȝ And þerfore
þei warmen & sethen here mete with hors dong & cow 28
dong & of oper bestes dried aȝenst the sonne. And
princes & opere eten not but ones in the day & þat but

- lytiſh & þei ben right foule folk & of euyl kynde. And in somer be aH þo contrees fallen many tempestes & many hidouse thondres & leytes And slen meche peple & bestes
 4 also full oftentyne. And sodeynly is þere passynge hete & sodeynly also passynge cold And it is the foulest contree & the most cursed and the poreſt þat men knowen. And here prince þat gouerneth þat contree þat þei clepen
 8 BATHO, duelleth at the cytee of Orda. And treuly no gode man scholde not duellen in þat contre, For the lond & the contree is not worthi houndes to dueH june; It were a gode contree to sowen june thristeH & breres
 12 & broom & thornes & breres, & for non oper ping is it not good. Natheles þere is gode lond in sum place but it is pure litiH as men soyn. I haue not ben in þat contrene be þo weyes but I haue ben at oper londes þat marchen
 16 to þo contreyes As in the lond of Russye & in the lond of Nyſſan & in the reme of Crako & of lette & in the reme of Daresten & in manye oper places þat marchen to þo costes, but I wente neuer be þat weye to Ierusalem, Wherfore I
 20 may not wel teH þou the manere. But ȝif this matiere plesse to ony worthi man þat hath gon be þat weye he may telle it ȝif him lyke to þat entent þat þo þat wolen go by þat weye and maken here viage be þo costes mowen
 24 knowen what weye is þere. For noman may passe be þat weye godely but in ¹tyme of wynter for the perilous watres & wykkede mareys þat ben in þo contrees, þat noman may passe but ȝif it be strong frost & snowe
 28 abouen, for ȝif the snow ne were men myght not gon vp on the yse ne hors ne carre nouþer & it is wel a .iij. iourneyes of suchie weye to passe from Prusse to the lond of sarazin habitable. And it behoueth to the
 32 cristene men þat schuH werre aȝen hem euery ȝeer to bere here vitaylles with hem, for þei schuH fynde þere no good, And þan most þei let carye here vitaylle vpon the yse with carres þat haue no wheelles þat þei clepen Seleyes, And als
 36 longe as here vitailles lasten þei may abyde þere but no longer, For þere schuH þei fynde no wight þat wil selle

Wretche!
climate of
their
country.

Batu, khan
of the
Golden
Horde.

Only weeds
will grow
there.

Russia,
Livonia,
Cracow,
Lithuania
and
Daresten.

The marshes
can only be
passed in
winter, on
the ice.

[fol. 55 v]

Sledges or
sleighs for
moving sup-
plies over
the ice.

The spies
call the
warriors
together
when
strangers
pass.

hem only vitaille or any thing. And whan the spyes seen
any cristene men comen vpon hem bei rennen to the
townes & cryen with a lowd voys KERRA KERRA KERRA
& þan anon bei amien hem & assemble hem togydere. 4
And 3ee schuþ vnderstonde þat it freseth more strongly
in þo contrees þan on this half & þefore hath euery man
stewes in his hous & in þo stewes bei eten & don here
occupaciouns aH þat bei may. For þat is at the north 8
parties þat men clepen the septentrioneH where it is aH
only cold, For the sonne is but lytH or non toward þo
contreyes & þefore in the Septemtryon þat is verry north
is the lond so cold þat noman may dueH þere & in the 12
contraye toward the south it is so hoot þat noman ne
may dueH þere, be cause þat the sonne whan he is
vpon the South casteth his bemes aH streght vpon þat
partye. 16

The natives
live near
their stoves.

Why it is
cold in the
North and
hot in the
South.

Ch XVI. OF THE CUSTOMES OF SARASINES, & OF HIRE
LAWE, & HOW THE SOUDAN ARRESOND ME
AUTOUR OF THIS BOOK, AND OF THE BE
GYNNYNGE OF MACHOMETE.

The religion
of Saracens.
[1 fol. 56 a]

The Coran.

NOW because þat I haue spoken of sarazines & of here
contre now 3if 3ee wil knowe a partye of here lawe
& of here ¹ beleue I schuþ tell 3ou after þat here book þat
is clept ALKARON telleth, And summen clepen þat book 20
MESHAFF & summe clepen it HARME after the dyuerse
langages of the coutree, The whiche book Machamete toke
hem. in the whiche boke among oþer thinges is writen, as
I haue often tyme seen & radd, þat the gode schuþ gon to 24
paradys & the cuele to helle & þat beleuen aH sarazines.
And 3if a man aske hem what paradys bei menen bei seyn
to paradys þat is a place of delytes where men schuþ
fynde aH maner of frutes in aH cesouns & ryneres rennyng 28
of mylk & hony & of wyn & of swete water & þat bei schuþ
haue faire houses & noble euery man after his dissert made
of precyous stones & of gold & of syluer. And þat euery

Paradise
according to
Muhamma-
dans.

- man schaff haue .iiij.^{xx} wyfes all maydenes & he schaff haue
 also euery day with hem & 3it he schaff fynden hem all
 weys maydenes. Also þei beleueu & speken gladly of the
 4 virgine Marie & of the Incarnacioun And þei seyn þat
 Marie was taught of the Angel & þat Gabriell seyde to
 hire þat sche was forchosen from the begynnyng of the
 world & þat he schewed to hire the Incarnacioun of Ihesu
 8 crist & þat sche conceyued & bare child mayden & þat
 wytnesseth here boke & þei seyn also þat Ihesu crist
 spak als sone as he was born & þat he was an holy
 prophete & a trewe in woord & dede & meke & pytous
 12 & rightfuH & with outen ony vyce. And þei seyn also
 þat whan the Angel schewed the Incarnacioun of crist
 vnto Marie sche was 3ong & had gret drede. For pere was
 panne an enchauntour in the contree þat deled with
 16 wycheecraft þat men clepten Taknia þat be his enchaunte-
 mentes cowde make him in lykness of an Angel & wente
 often tymes & lay with maydenes ¹ & perfore Marie dredde
 lest it hadde ben Taknia þat cam for to desceyue the
 20 maydenes. And perfore sche coniured the Angel þat he
 scholde tell hire 3if it were he or nō And the angel
 answerde & seyde þat sche scholde haue no drede of him
 for he was very messenger of Ihesu crist. Also here book
 24 seyth þat whan þat sche had childed vnder a palme tre
 sche had gret schame þat sche hadde a child & sche grette
 & seyde þat sche wolde þat sche hadde ben ded; And
 anon the child spak to hire & comforted hire & seyde:
 28 Moder ne dysmaye þe nought, for god hath hidd in þe his
 preuytees for the saluacioun of the world. And in othere
 many places seyth here ALKARON þat Ihesu crist spak als
 sone as he was born. And þat book seyth also þat Ihesu
 32 was sent from god all myghty for to ben myrour &
 ensample & tokne to alle men. And the Alkaron seyth
 also of the day of doom, how god schal come to deme all
 maner of folk & the gode he schaff drawen on his syde
 36 & putte hem into blisse, And the wykkele he schal
 condempne to the peynes of hell. And amonges all

Teaching of
the Coran
on the Virgin
and the
Incarnation.

The Sata-
rens believe
Christ to be
free from
sin.

Mary mis-
took Gabriel
for the
enchanter
Taknia, who
deceived
maidens.

[fol. 56 b]

Christ com-
forts his
Mother as
soon as born.

Perfections
of Jesus.

The Coran's
teaching on
Doomsday.

Jesus was
more than
prophet.

prophetes Ihesu was the most excellent & the moste
worthi next god, And *pat* he made the gospelles in the
whiche is gode doctryne & helesuH, full of c[h]aritee⁽¹⁾ &
sothfastness & trewe prechinge to hem *pat* beleuen in god 4
And *pat* he was a verry prophete & more þan a prophete
& lyued withouten synne & 3af syghit to þe blynde & helede
the lepres & reysede dede men & steigh to heuene. And
whan þei mowe holden the boke of the gospelles of oure 8
lord writen & namely *MISSUS EST ANGELUS GABRIEL*, *pat*
gospel þei seyn þo *pat* ben lettred often tymes in hore
orisoun & þei kissen it & worschipeu it with gret
deuocioun. þei fasten an hool moneth in the 3eer & eten 12
noughit but be nyghte¹ & þei kepen hem from here wyfes
aH *pat* moneth. But the seke men be not constreyned to
pat fast. Also this booke spekith of Iewes & seyth *pat* þei
ben cursed for þei wolde not beleuen *pat* Ihesu crist was 16
comen of god & *pat* þei lyeden falsely on Marie & on hire
sone Ihesu crist seyenge *pat* þei hadden crucefyed Ihesu
the sone of Marie. For he was neuere crucefyed as þei
seyn, but *pat* god made him to styve vp to him withouten 20
deth & withouten anoye, But he transfigured his lykness
into IUDAS SCARIOTH & him crucefyeden the Iewes &
wenden *pat* it had ben Ihesus. But Ihesu steygh to
heuenes aH quyk & þefore þei seyn *pat* the cristene men 24
erren & han no gode knoueleche of this & *pat* þei beleuen
folyly & falsly *pat* Ihesu crist was crucefyed. And þei
seyn 3it *pat*, & he had ben crucefyed, *pat* god had don agen
his rightwisness for to suffre Ihesu crist *pat* was Innocent 28
to ben put vpon the cros withouten gylt. And in this
article þei seyn *pat* wee faylen & *pat* the gret rightwisness
of god ne myhte not suffre so gret a wrong. And in this
fayleth here feyth, For þei knouelechen wel *pat* the werkes 32
of Ihesu crist ben gode & his wordes & his dedes & his
doctryne be his gospelles weren trewe & his meracles also
trewe & the blessedde virgine Marie is good & holy mayden
before & after the birth of Ihesu crist, And *pat* aH þo *pat* 36

The Rama-
dan fast.

[fol. 57 a]

The Coran
against the
Jews.

The Sara-
cens believe
Judas
Iscariot to
have been
crucefied
instead of
Christ,

for God can-
not have
allowed the
Innocent to
suffer.

Many points
of agreement
between the
creeds of
Saracens
and Chris-
tians.

- beleuen perfectly in god schul ben saued. And be cause
 þat þei gon so ny oure feyth þei ben lyghtly conuerted to
 cristene lawe whan men preche hem And schewen hem dis-
 4 tynctly the lawe of Ihesu crist t whan [men]⁽¹⁾ tellen hem
 of the propheeyes. And also þei seyn þat þei knowen wel
 be the propheeyes þat the lawe of Machomete schaff fayte
 as ¹the lawe of the Iewes dide And þat the lawe of cristene [fol. 57 b]
- 8 peple schaff laste to the day of doom. And ȝif ony man
 aske hem what is here beleue, þei answeren þus t in
 this forme: Wee beleuen god formyour of heuene t of
 erthe t of all opere thinges þat he made t withouten him
 12 is no thing made. And we beleuen of thay of doom t þat
 euery man schaff haue his meryte after he hath disserued
 And we beleue it for soth all þat god hath seyd be the
 mouthes of his prophetes. Also Machomet commanded in
- 16 his ALKARON þat euery man scholde haue .ij. wyfes or Polygamy.
 .iij. or .iiij. but now þei taken vnto .ix. t of lemmannes als
 manye as he may susteyne. And ȝif ony of here wifes mys
 beren hem aȝenst hire husbonde he may caste hire out
 20 of his hous t departe fro him t take anoþer, But he schaff
 departe with hire of his godes. Also whan men speken
 to hem of the fader t of the sone t of the holy gost þei
 seyn þat þei ben .iij. persones, but not o god, For here
 24 Alkaron speketh not of the trynyte. But þei seyn wel
 þat god hath speche t eH were þe dowmb t god
 hath also a spirit þei knowen wel for eH þei seyn he were
 not on lyue. And whan men speken to hem of the
 28 Incarnacioun how þat be the word of the Angel god sente
 his wysdom in to erthe t envmbred him in the virgyne
 Marie t be the woord of god schuff þe dede ben reysed
 at the day of doom, þei seyn þat it is soth t þat the woord
 32 of god hath gret strengthe, And þei seyn þat whoso knew
 not þe woord of god he scholde not knowe god. And þei
 seyn also þat Ihesu crist is the woord of god t so seyth hire
 ALKARON, where it seyth þat the Angel spak to Marie

When well
taught, they
are easily
converted.

They believe
in God, in
Doomsday
and in the
prophets.

Polygamy.

Divorce.

The Sara
cens allow
the three
persons of
the Trinity,
but deny
that they
are one God.
The Word.

The Spirit.

⁽¹⁾ Missing, C.

l. 12, thay = the day, phonetic or scribal

[fol. 58 a] and seyde: Marie, god schaff preche þe the ¹gospell be the woord of his mowth & his name schaff be clept Ihesu crist. And þei seyn also þat Abraham was frend to god And þat Moyses was familiar spekere with god & Ihesu crist was the woord & the spirit of god & þat Machomete was right messenger of god. And þei seyn þat of theise .iiij. Ihesu was the most worthli & the most excellent & the most gret so þat þei han many gode articles of oure feyth, 4
 aH be it þat þei haue no parfite lawe & feyth as cristene men han. & perfore ben þei lightly conuerted & namely þo þat vnderston den the scriptures & the prophecyes, For þei han the gospelles & the prophecies & the byble writen 12
 in here langage. Wherfore þei conen meche of holy wryt, but þei vnderstonde it not but after the *lettre* & so don the Iewes. For þei vnderstonde not the *lettre* gostly but bodyly & perfore ben þei reprened of þe wise þat gostly 16
 vnderston den it. And perfore seyth Seynt Poul: *LITERA OCCIDIT, SPIRITUS AUTEM VIVIFICAT*. Also the sarazines seyn þat the Iewes ben cursed for þei han defouled the lawe þat god sente hem be Moyses, And the cristene ben 20
 cursed also, as þei seyn, for þei kepen not the *commandementes* & the *preceptes* of the gospell þat Ihesu crist taughte hem. And perfore I schaff tell þou what the Soudan tolde me vpon a day in his chambre. He leet 24
 voyden out of his chambre aH maner of men, lordes & opere, for he wolde speke with me in conseiH. And pere he asked me how the cristene men gouerned hem in oure contree, and I seyde him right wel, thouked be god. & he 28
 seyde me treulych nay, for 3ee cristene men ne recche right noght how vntrewly to serue god; 3ee scholde 3euen ensample to the lewed peple for to do wel & 3ee 3euen hem ensample to don euyl. for the comownes vpon 32
 festyfuH dayes whan þei scholden gon to chirche ²to serue god, þan gon þei to tauernes & ben pere in glotony aH þe day & aH nyght & eten & drynken as bestes þat haue no resoun & wite not whan þei haue ynow. And also the cristene 36
 men enforcen hem in aH maneres þat þei mowen for to

Christ is better than Abraham, Moses and Mahomet.

They interpret Holy Writ literally, not spiritually, like the wise.

Christians blamed for disobeying their own religion.

Churchmen give bad example.

Therefore the commons spend their holidays in gluttony.

[² fol. 58 b]

- fighten t for to desceyuen þat on þat othier, And þere-
 withaH þei ben so proude þat þei knowen not how to ben
 clothed, now long, now schort, now streyt, now large,
 4 now swerled, now daggered t in aH manere gyses. þei
 scholden ben symple meke t trewe t fuH of almesdede as
 Ihesu was in whom þei trowe, but þei ben aH the con-
 trarie t euere enclyned to the euyH t to don euyH. And
 8 þei ben so coueytous þat for a lytyH syluer þei sellen
 here doughtres, here sustres t here owne wyfes to putten
 hem to leccherie, And on withdraweth the wif of another
 t non of hem holdeth feyth to another, but þei defoulen
 12 here lawe þat Ihesu crist betook hem to kepe for here
 saluacioun. And þus for here synnes han þei lost aH
 this lond þat wec holden. For for hire synnes here god
 hath taken hem in to oure hondes, noght only be strengthe
 16 of oureself, but for here synnes. For wec knowen wel in
 verry soth þat whan 3ee seruen god god wil helpe 3ou,
 And whan he is with 3ou noman may ben azenst 3ou.
 And þat knowe we wel be oure propheeyes, þat cristene
 20 men schuH wynnen azen this lond out of oure hondes
 whan þei seruen god more deuoutly. But als longe as þei
 ben of foul t of vnclene lyvyng as þei ben now wec haue
 no drede of hem in no kynde, for here god wil not helpen
 24 hem in no wise. And þan I asked him how he knew the
 state of aH cristene men t he answerde me þat he knew
 aH the state of aH contres of cristene kynges t princes
 t the state of the comounes also be his messangeres, þat
 28 he sente to aH londes in manere as þei weren marchauntes
 of precyous stones, of clothes of gold t of othere¹ thinges
 for to knowen the manerē of euery contree amonges
 cristenemen. And þan he leet clepe in aH the lordes þat
 32 he made voyden first out of his chambre t þere he schewed
 me .iiij. þat weren grete lordes in the contree þat tolden
 me of my contree t of manye oþer cristene contrees als wel
 as þei had ben of the same contree t þei spak frensch
 36 right wel t the sowdan also, whereof I had gret mervaylle.
 Allas, þat it is gret sclandre to oure feith t to oure lawe,

The pride of
fashions in
dress.

Immorality.

The Holy
Land was
lost through
sin,

and shall be
regained
through
righteous-
ness.

Saracen
informers
report to
the Soudan
on the state
of Christian
countries.

[fol 59 a]

The Soudan
and his lords
speak
French.

What a
shame for us
to be re-
proved by
unbelievers'

The Sara-
cen⁴ are
loyal to their
religion

Mahomet
first was a
camel-
driver.

His first
miracle.

[fol. 59 b]

The Koreish.

Khadijah.

Fits of the
falling
sickness

whan folk *pat* *ben* *withoute* lawe schu^{ff} repreuen vs +
vndernemen vs of oure synnes, And *pei* *pat* scholden *ben*
conuerted to crist + to the lawe of Ihesu be oure gode
ensamples + be oure acceptable lif to god, + so conuerted 4
to the lawe of Ihesu crist, *ben* þorgh oure wykkedness +
euy^{ff} lynynge fer fro vs + straungeres fro the holy + verry
beleewe schu^{ff} þus appelen vs + holden vs for wykkede
lyueres + cursede. And treuly *pei* sey soth, For the 8
sarazines *ben* gode + feythfu^{ff}, For *pei* kepen entierly the
commandement of the holy book ALKARON *pat* god sente
hem be his messenger Machomet, to the whiche, as *pei* seyn,
Seynt Gabrie^{ff} the aungel often tyme tolde the wille of 12
god. And zee schu^{ff} vnderstonde *pat* Machamote was
born in Arabye, *pat* was first a pore knaue *pat* kepte
Cameles *pat* wenten *with* Marchantes for marchandise; +
so befel^{ff} *pat* he wente *with* the marchandes in to Egipt 16
+ *pei* weren þanne cristene in þo partyes. And at the
desertes of Arabye he wente in to a chape^{ff} where a
Eremyte duelte, And whan he entred in to the chape^{ff}
pat was but a lyt^{ff} + a low thing + had but a lityl dore 20
+ a low, þan the entree began to wexe so gret + so large
+ so high as þough it had *ben* of a gret mynstre or the
gate ¹ of a paleys. And this was the firste myracle the
sarazins seyn *pat* Machomete dide in his ȝouthie. After 24
began he for to wexe wyse and riche + he was a gret
Astronomer + after he was gouernour + prince of the
lond of Corrodane + he geuerned it fu^{ff} wisely in such
manere *pat* whan the prince was ded he toke the lady to 28
wyfe, *pat* lighte Gadrige. And Machomete fel^{ff} often in
the grete sikeness *pat* men callen the fallynge euy^{ff},
Wherefore the lady was fu^{ff} sory *pat* euere sche toke him
to husbonde. But Machomete made hire to beleewe *pat* 32
a^{ff} tynes whan he fel^{ff} so Gabriel the angel cam for to
speke *with* him + for the gret light + brightness of the
ange^{ff} he myghte not susteyne him fro fallynge; And
perfore the sarazines seyn *pat* Gabriel cam often to speke 36
with him. This Machomete regned in Arabye the ȝeer

- of oure lord Ihesu crist .vj. C. t .x. and was of the
generacioun of ysmael *pat* was Abrahames sone *pat* he
gat vpon Agar his chamberere. And perfore *per* ben
1 sarazines *pat* ben clept Ismaelytenes, t summe Agaryenes
of Agar t the opere properly ben clept Sarrazines of Sarra
t summe ben clept Moabytes t summe Amonytes for the
.ij. sones of loth, Moab t Amon *pat* he begatt on his
8 doughtres, *pat* weren aftirward grete erthely princes.
And also Machomete loued wel a gode heremyte *pat*
duelled in the desertes a myle fro *pat* Mount Synay in
the weye *pat* men gon fro Arabye toward Caldee t toward
12 ynde, o day iourney fro the see, where the marchauntes
of Venyse comen often for marchandise. And so often
wente Machomete to this heremyte *pat* aH his men weren
wrothie for he wolde gladly here this heremyte *preche* t
16 make his men wake aH nyght, t perfore his men
poughten to putte the heremyte to deth. t so befell
vpon a nyght *pat* Machomete was dronken of gode wyn ¹ t
he fell on slepe t his men toke Machometes sward out of
20 his schetlie whils he slepte t pere with *pei* slowgh this
heremyte t putten his sward al bloody in his schetlie
agen. And at morwe whan he foud the heremyte ded
he was full sory t wroth t wolde haue don his men
24 to deth, but *pei* aH with on accord [said] ⁽¹⁾ *pat* he himself
had slayn him whan he was dronken t schewed him his
sward aH bloody t he trowed *pat* *pei* hadden seyde soth.
And pan he cursed the wyn t aH þo *pat* drynken it,
28 And perfore sarrazines *pat* ben deuout drynken neuere
no wyn; but summe drynken it preuyly, For 3if *pei*
drunken it openly *pei* scholde ben reprevued. But *pei*
drynken gode beuerage t swete t noryshynge *pat* is
32 made of GalameH t *pat* is *pat* men maken sugre of,
pat is of right gode sauour t it is gode for the breest.
Also it befalleth sumtyme *pat* cristene men becomen
sarazines ouer for pouertee or for sympleness or elles
36 for here owne wykkedness; And perfore the Archiflamyn

The
prophet's
descent.

Names of
the Arabs.

The
Nestorian
Sergius,

[fol. 60 a]

murdered by
servants
during
Mahomet's
drunken-
ness.
The
Prophet
sorry.

He curses
wine.

The Sara-
cens drink
"Galamel"
instead.

The
renegade
Christians;

(1) Missing, C.

how ad-
mitted by
Saracen
divines.

or the Flamyn, [as]⁽¹⁾ oure E[r]chebisshopp⁽²⁾ or Bisshopp,
Whan he resceyueth hem seyth þus: LA ELLEC OLLA
SYLA MACHOMET RORES ALLA, þat is to seye: þere is no
god but on + Machomete his messenger. Now I haue 4
told 3ou a party of here lawe + of here customes I schal
seye 3ou of here lettres þat þei haue with here names +
the manere of hire figures, What þei ben.

[Another alphabet]

And .iiij. lettres þei haue more þan opere for dyuersitee 8
[f fol. 60v] of hire langage ¹ + speche, for als moche as þei speken in
here throtres. And wee in Englonde haue in oure langage
The English
alphabet has
two extra
letters.
+ speche .ii. lettres mo þan þei haue in hire .A.B.C. + þat
is: þ + 3, the whiche ben clept þorn + 3ogh. 12

(¹) os, C.

(²) Echebisshopp, C.

[PART SECOND :
THE COUNTRIES BEYOND THE
HOLY LAND.]

OF THE LONDES OF ALBANYE AND OF
LIBYE; OF THE WISSHINGES FOR WACCH-
INGE OF THE SPERHAUK, & OF NOES
SCHIPPE.

Ch. XVII.

- NOW sith I haue told 3ou befor of the holy lond &
of þat contree abouten & of many weyes for to
go to þat lond & to þe mount Synay & of Babyloyne
1 the more & the less & to oper places þat I haue spoken
befor, now is tyme 3if it lyke 3ou for to tell 3ou of the
marches & Iles & dyuerse bestes & of dyuerse folk bezond
these marches. For in þo contrees bezonden ben many
8 dyuerse contrees & many grette kyngdomes þat ben departed
be the .iiij. flodes þat comen from paradys terrestre. For
Mesopotayme & the kyngdom of Caldee & Arabye ben
betwene the .ij. ryueres of Tygre & of Eufrates, And the
12 kyngdom of Mede & of Persye ben betwene the ryueres
of Nile & of Tygres. And the kyngdom of Syrie where
of I haue spoken befor & Palestyne & Phenicye ben
betwene Eufrates & the se Medytterrane. The whiche see
16 dureth in lengthe fro Mayrok vpon the see of Spayne
vnto the grette see, so þat it lasteth bezonde Costanty-
nople .MMM. & .xl. myles of lombardy. And toward
the see Occyan & Inde is the kyngdom of Shithie
18 þat is all closed with hilles And after vnder Schithie &
fro the see of Caspie vnto the flom of Thamy is
AMAZOYNE þat is the lond of FEMYNYE, where þat noman
is bu[t] only all women. And after is Albanye a fuH
24 gret reme, And it is clept Albanye be cause þat the folk
ben whitere þere þan in oper marches þere abouten; And
in þat contree ben so gret houndes & so stronge þat þei
assaylen lyouns & slen hem. And þanne after ¹is Hircanye
28 Bactrie Hiberie & many oper kyngdomes. And betwene
the reule see & the see occyan toward the south is the
kyngdom of Ethiop & of libye the hyere, The whiche lond
of Lybye þat is to seyne libye the lowe þat begyneth at

The
countries
beyond the
Holy Land

The four
rivers of
Paradise.

The Medi-
terranean.

Seythia.

Feminye.

Albania.

Hircania,
Bactria,
Hiberia.

[¹ fol 61a]

Lybia.

the see of Sprayne fro þens where the pyleres of hercules
ben And dureth vnto aneyntes Egipt ⁊ toward Ethiope.
The sea higher than the land. In þat contre of libye is the see more high þan the lond
⁊ it semeth þat it wolde couere the ⁽¹⁾ erthie ⁊ natheles 4
In Lybia men's shadows fall on the right if they face east. 3it it passeth not his markes. And men seen in þat
contre a mountayne to the whiche noman come. In this
lond of libye whoso turneth toward the Est the schadewe
of himself is on the right syde And here in oure contree 8
the schadwe is on the left syde. In þat see of libye is
The water of the sea boils so that no fish can live. no fissch, for þei mowe not lyve ne dure ⁽²⁾ for the
gret hete of the soune, because þat the water is enermore
boyllinge for the gret hete. And many opere ⁽³⁾ londes þer 12
ben, þat it were to long to telle or to nombren, But of
sum parties I schaft speke more pleynly here after.
Whoso wil þanne gon toward Tartarie, toward Persie,
toward Caldee ⁊ toward ynde, he most entre the see at 16
From Genoa or Venice to Trebizond. Gene or at Venyse or at sum other hauene þat I haue
told 3ou before; And þan passe men the see ⁊ arryuen at
Trapazond þat is a gode cytee ⁊ it was wont to ben the
hauene of Pountz. þere is the hauene of Persanes ⁊ of 20
Medaynes ⁊ of the marches þere bezonde. In þat cytee
lyth seynt Athanasie þat was Bisshopp of Alisandre
There St. Athanasius lies buried. þat made þe psalm: QUICUMQUE VLT. This ATHANASIUS
was a gret doctour of dyuynytee ⁊ because þat he preched 24
⁊ spak so depely of dyuynytee ⁊ of the godhede he was
accused to the Pope of Rome þat he was an heretyk,
Wherfore the Pope sente after hym ⁊ putte him in
presoun. And whils he was in presoun he made þat 28
psalm ⁊ sente it to the Pope ⁊ seyde þat 3if he were an
heretyk þan was þat heresie, for þat he seyde was his
beleue. And whan the Pope saugh it ⁊ had examyned
it, þat it was perfite ⁊ gode ⁊ verrily oure feyth ⁊ oure 32
beleue, he made him to ben delyuered out of presoun ⁊
commanded þat psalm to ben seyde euery day at pryme ⁊
so he held Athanasie a gode man. But he wolde neuere

⁽¹⁾ lond, cancelled, C.⁽²⁾ for, repeated, C.⁽³⁾ operes, C.

The Pope first arrested, then released him.

[fol. 61 b]

- go to his bisshopriche azen because *pat* *pei* accused him of heresy. Trapozond was wont to ben holden of the Emperour of Costantynople, But a gret man *pat* he sente
 1 for to kepe the contree azenst the Turkes vsurped the lond & hekle it to him self & cleped him Emperour of Trapazond. And from pens men gon thorgh litiß Ermonye, Armenia.
 And in *pat* contree is an old casteß *pat* stont vpon a roche
 8 the whiche is cleped the casteß of the SPARREHAWK, *pat* is bezonde the cytee of LAYAYS beside the town of Pharsipee *pat* belongeth to the lordschipe of CRUK *pat* is a riche lord & a gode cristene man ; Where men fynden
 12 a Sparehawk vpon a perche right fair & right wel made & a faire lady of fayrye *pat* kepeth it. And who *pat* wil wake *pat* Sparhawk .vij. dayes & .vij. nyghtes & as summe men seyn .iij. dayes & .iij. nyghtes withouten companye
 16 & withouten sleep, *pat* faire lady schal zeuen him whan he hath don the first wyssch *pat* he wil wyssche of erthely thinges ; & *pat* hath ben proued often tymes. And o tyme befel *pat* a kyng of Ermonye *pat* was a worthi
 20 knyght & a doughty man & a noble prince woke *pat* hauk sum tyme & at the ende of .vij. dayes & .vij. nyghtes the lady cam to him & bad him wisschen : for he had wel disserued it. And he answerde *pat* he was gret lord ynow
 24 & wel in pees ¹ & hadde ynowgh of worldly richess & perfore he wolde wisschen non oper thing but the body of *pat* faire lady to haue it at his wille. And sche answerde him *pat* he knew not what he asked & seyde *pat* he was a fool
 28 to desire *pat* he myghte not haue for sche seyde *pat* he scholde not aske but erthely thing, for sche was non erthely thing, but a gostly thing. And the kyng seyde *pat* he ne wolde asken non oper thing. And the lady
 32 answerde : sythe *pat* I may not with/drawe you fro youre lewed courage I schal zeue you withouten wysschinge & to all hem *pat* schufl com of you. Sire kyng see schufl haue werre withouten pees & all weys to the .ix. degree see
 36 schufl ben in subieccioun of youre enemyes & see schufl ben nedly of all godes. And neuere sitthen nouthel the

The Empire of Trebizond.

Armenia.

The castle of the Sparrowhawk.

Whoever watches the hawk shall have his first wish.

A king of Armenia wished for the lady of fairy's love.

[¹ fol. 62a]

She gives him and his descendants eternal war.

A poor
man's son
wished for
wealth, and
obtained it

kyng of Ermonyne ne the contree weren neuer in pees ne
pei hadden neuer sithen plentee of goles t þei han ben
sithen aþweyes vnder tribute of the sarrazines. Also the
sone of a pore man woke þat hauke t wissheþ þat he myghte 4
chene wel t to ben happy to marchandise t the lady graunted
him And he becam the most riche t the most famouse
marchiant þat myghte ben on see or on erthe. And he
becam so riche þat he knew not the .M. part of þat he 8
haddē t he was wysere in wisschinge þan was þe kyng.

A Templar
obtained a
purse
always full
of gold.

Also a knyght of the temple wooke þere t wyssched a
purs eueremore full of gold t the lady graunted him. But
sche seyde him þat he had asked the destruccioun of here 12
ordre for the trust t the affiance of þat purs t for the grete
pryde þat þei scholde hanen t so it was. And þerfore
loke he kepe him wel þat schaff wake, For ȝif he slepe he
is lost þat neuere man schaff seen him more. This is not 16
the right weye for to go to the parties þat I haue nempned
before, but for to see the merueyle þat I haue spoken of,

[fol. 62b]

And þerfore whoso wil go right weye, men gon from
TRAPAZOND toward Ermonyne the grete vnto a cytee þat is 20

Erzerum.

clept ARTYRON: þat was wont to ben a gode cytee t a
plentifous, but the Turkes han gretly wasted it. þere
aboute groweth no wyn ne frut but lityh or eh non. In
this lond is the erthe more high þan in ony oþer t þat 24

Subterra-
nean
streams
from
Euphrates.

maketh gret cold And þere ben many gode watres t
gode welles þat comen vnder erthe fro the flom of Paradys
þat is clept EUFRATES, þat is a iorneye besyde þat cytee.
And þat ryuere cometh towardes ynde vnder erthe t 28

resorteth into the lond of Altazar And so passe men be
this Ermonyne t entren the see of Persie. Fra þat cytee
of Artyrone go men to an lihh þat is clept SABISSOCOLLE;
And þere besyde is an oþer lihh þat men clepen Ararath, 32

Ararat.

but þe Iewes clepen it TANEEZ, where Noes schipp rested
t ȝit is vpon þat montayne, And men may seen it a ferr
in cleer weder. And þat montayne is wel a .vij. myle
high And summen seyn þat þei han seen t touched the 36
schipp t put here fyngres in the parties where the feend

Some claim
to have
touched
Noah's
Ark.

- went out, Whan þat Noe seyde : BENEDICITE, But þei þat
 seyn suche woordes seyn here wille. For a man may
 not gon vp the montayne for gret plentee of snow þat is
 4 aHweys on þat montayne nouþer somer ne wynter, so þat
 noman may gon vp þere ne neuere man dide siþe the tyme
 of Noe saf a monk þat be the grace of god broughte on
 of the plankes doun, þat 3it is in the mynstre at the foot
 8 of the montayne. And besyde is the cytee of DAYNE þat
 Noe founded, And faste by is the cytee of Any in the
 whiche were went to ben a [†]M. chirches. But vpon þat
 montayne to gon vp this monk had gret desir And so vpon
 12 a day he 1wente vp And whan he was vpward the .iiij.
 part of the montayne he was so wery, þat he myghte no
 ferthre and so he rested him + feH oslepe. And whan
 he awook he fonde him self liggyng at the foot of the
 16 montayne And þan he preyede deuoutly to god þat he
 wolde vouchesaf to suffre him gon vp. And an angeH
 cam to him + seyde þat he scholde gon vp And so he
 dide, And siþ þat tyme neuer non ; wherfore men
 20 scholde not beleue suche woordes. Fro þat montayne go
 men to the cytee of THAURISO þat was wont to ben
 clept FAXIS þat is a fuH fair cytee + a gret + on of the
 beste þat is in the world for marchandise. þider comen
 24 aH marchauntes for to hyen auoir de poys and it is
 in the lond of the Emperour of Persie And men seyn þat
 the Emperour taketh more gode in þat cytee for custom of
 marchandise þan doth the ricchest cristene kyng of aH his
 28 reme þat lyueth ; For the toH + the custom of his marchantes
 is withouten estymacyoun to ben nombred. Beside þat
 cytee is an hiH of salt And of þat salt, euery man taketh
 what he wil for to salte with to his nede. þere duellen
 32 many cristene men vndir tribute of Sarrazines. And fro
 þat cytee men passen be many townes + castell in goyng
 toward ynde vnto þe cytee of Sadonye þat is a .x. iourneyes
 fro Thauriso + it is a fuH noble cytee + a gret. And þere
 36 duelleth the Emperour of Persie in somer for the contree
 is cold ynow + þere ben gode ryueres berynge schippes.

Only a monk
has been up.

Ayne, Ani.

[1 fol. 63 a]

Having
fallen asleep
on the
slope, the
monk awoke
at the bot-
tom of the
mountain.

An angel
helped him
up.

Tauris.

Soldania.

After go men the weye toward ynde be many iorneyes &
 Cassan. be many contreyes vnto the cytee þat is clept CASSAK þat
 is a full noble cytee & a plentyfous of cornes & wyne
 [1 fol. 63 b] & of all oþer godes. This ¹is the cytee where the .iiij. 4
 kynges metten togedre whan þei wenten to sechen oure
 lord in Bethlem to worschiþe him & to presente him with
 gold, ensence & myrr. And it is from þat cytee to
 Bethleem .liij. iorneyes. Fro þat cytee men gon to 8
 Geth. another cytee þat is clept Geth þat is a iourneye fro the see
 þat men clepen the gravely see. þat is the beste cytee
 þat the Emperour of Persie hath in all his lond And þei
 clepen flessch þere DABAGO & the wyn VAPA. And the 12
 Christians soon die there. paynemes seyn þat no cristene man may not longe duelle
 ne enduren with the lif in þat cytee, but dyen within
 schort tyme & noman knoweth not the cause. After gon
 men be many cytees & townes & grete contrees þat it were 16
 to longe to tell vnto the cytee of Cornaa þat was wont to
 be so gret þat the walles abouten helden .xxv. myle
 aboute. the walles schewen ȝit, but it is not all enhabited.
 Fro CORNAA go men be many londes & many cytees & 20
 townes vnto the lond of IOB, And þere endeth the lond
 of the Emperour of PERSIE. And ȝif ȝee wole knowe
 the lettres of Persaynes & what names þei han, þei ben
 suche as I last deuysed ȝou, but not in sownynge of here 24
 woordes.

Ch. XVIII. OF THE LOND OF IOB & OF HIS AGE;
 OF THE ARAY OF MEN OF CALDEE; OF
 THE LOND WHERE WOMMEN DUELLE
 WITHOUTEN COMPANYE OF MEN; OF THE
 KNOULECHE & VERTUES OF THE VERRAY
 DYAMAUNT.

AFTER the departyng fro CORMAA men entren into
 The land of Job. þe lond of Iob þat is a full fair contree & a
 plentyfous of all godes, And men clepen þat lond the 28
 Bozrah in Teman. lond of Sweze. In þat lond is the cytee of THEMAN.

- Iob was a payneem & he was ARE of GOSRA is sone & held *pat* lond as prynce of that contree & he was so riche *pat* he knew not the hundred ¹*part* of his godes. [¹ fol. 64 a]
- 4 And aH þough he were a payneem natheles he serued wel god after his lawe And oure lord toke his seruice to his plesance. And whan he felH in pouerte he was .lxxviij. ȝeer of age. And after whan god had preued his
- 8 pacyence & it was so gret, he broughte him aȝen to richness & to heere estate þan he was before And after *pat* he was kyng of YDUMYE after kyng Esau. And whan he was kyng he was clept IOBAB And in *pat* kyngdom
- 12 he lyuede after .clxx. ȝer And so he was of age whan he dyed .ccxlvij. ȝeer. In *pat* lond of Iob þere nys no defeaute of no þing *pat* is nedefuH to mannes body. þere ben hilles where men geten gret plente of Manna. Manna.
- 16 in gretter habundance þan in any oðer contree. This MANNA is clept bred of aungeles & it is a white þing *pat* is fuH swete & right delicyous & more swete þan hony or sugre and it cometh of the dew of heuene *pat* falleth
- 20 vpon the herbes in *pat* contree And it congeleth & becometh aH white & swete. And men putten it in medicynes for ryche men to make the Wombe lax & to purge euylH blode, for it clenseth the blood & putteth
- 24 out malencolye. This lond of IOB marcheth to the kyngdom of Caldee; This lond of CALDEE is fuH gret Chaldaea.
- & the langage of *pat* contree is more gret in sownynge þan it is in oþer parties bezonde þe see. Men passen
- 28 to go bezonde be the tour of Babiloyne the grette of the whiche I haue told ȝou before, where *pat* aH the langages weren first chaunged; And *pat* is a .iiij. iorneyes fro Caldee.
- In *pat* reme ben faire men & þei gon fuH nobely arrayed
- 32 in clothes of gold orfrayed ²& apparayled with grete perles & precyous stones fuH nobely, & the wommen ben right foule & euylH arrayed & þei gon aH bare fote & clothed in euylH garnementes large wyde but þei ben
- 36 schorte to the knees & longe sleeves down to the feet lych a Monkes frokke & here sleeves ben hongyng down to the
- Men are fair and wear fine garments. Women are foul and poorly dressed. [² fol. 64 b]

feet; And þei han gret heer t long hanginge aboute here schuldres. And þei ben blake wommen, foule t hidouse; And treuly as foule as þei ben als euele þei ben. In þat kyngdom of Caldee in a cytee þat is clept HUR 4
Hur.
 ducler Thare Abrahames fader t þere was Abraham born. And þat was in þat tyme þat Nunus was kyng of Babiloyn of Arabye t of Egypt. This Nunus made the cytee of Nynyuee the whiche þat Noe had begonne 8
Ninus founded Nineveh.
 before t he cause þat Nunus performed it he cleped it Nynyuee after his owne name. þere lyth Tholye the prophete of whom holy writt speketh offe. And fro þat cytee of Hur Abraham departed be the commande- 12
Abraham, Sarah and Lot went from Hur to Sichem.
 ment of god fro þens after the deth of his fader t ladde with him Sarra his wif t Loth his brotheres sone because þat he hadde no child, And þei wenten to duelle in the lond of CHANAAN in a place þat is clept SYCHEM. And 16
 þis loth was he þat was saued whan Sodom t Gomorre t the opere cytees ⁽¹⁾ weren brent t sonken down to helle where þat the dede see is now, as I haue told 3ou before. In þat lond of Caldee þei han here propre 20
 langages t here propre lettres, suche as 3ee may see here after. Besyde the lond of Caldee is the lond of
Amazonie or Feminie. [1 fol. 65 a]
 AMAZOTNE þat is the lond of FEMYNNE t in þat reme is aH wommen t nonian, Noght as summe ¹men seyn 24
 þat men mowe not lyue þere, but for because þat the wommen wil not suffre no men amonges hem to ben here souereynes. For sum tyme þer was a kyng in þat contrey t men maryed as in oper contreyes t so befell 28
 þat the kyng had werre with hem of SICHIE, the whiche kyng highte COLEPEUS, þat was slayn in bataylle t aH the gode blood of his reme. And whan the queen t aH the othere noble ladyes sawen þat þei weren aH wydewes t þat 32
Colopens killed in Scythia
 aH the riht blood was lost þei armed hem t as creatures out of wytt þei slown aH the men of the contrey þat weren laft for þei wolden þat aH the wommen weren wydewes as the queen t þei weren. And fro þat tyme hiderwardes 36
All the men killed by women

(1) þ, C.

- pei neuere woken suffren man to dwell amonges hem
 lenger þan .vij. dayes + .vij. nyghtes, Ne þat no child þat
 were male scholde dwell amonges hem lenger þan he were
 4 noryscht + þanne sente to his fader. And whan þei wil
 haue any compagne of man þan þei drawen hem towardes
 the londes marchynge next to hem. And þan þei [haue] ⁽¹⁾
 here loues þat vsen hem + þei duellen with hem an .viii.
 8 dayes or .x. + þanne gon hom agen. And ȝif þei haue
 any knaue child þei kepen it a certeyn tyme + þan senden
 it to the fadir whan he can gon allone + eten he him self
 or eH þei sleen it; And ȝif it be a femele þei don away
 12 þat on pappe with an hote hiren. And ȝif it be a
 womman of gret lynage þei don away the left pappe þat
 þei may the better heren a scheeld, And ȝif it be a
 womman on fote þei don away the [riȝt] ⁽²⁾ pappe for to
 16 scheten with howe turkeys, For they schote wel with
 howes. In þat lond þei haue a queen þat gouerneth aH
 þat lond + aH þei ben obeyssant to hire And ¹alweys þei
 maken here queen by electioun þat is most worthy in
 20 armes. For þei ben riȝt gode werryoures + orped +
 wyse, noble + worthi. And þei gon often tyme in sowd
 to help of oþer kynges in here werres for gold + syluer
 as othere sowdyoures don. And þei meyntenen hemself
 24 right vygouresly. This lond of Amazoyne is an Ile aH
 envirouned with the see saf in .ij. places where ben .ij.
 entrees, And bezonde þat water duellen the men þat ben
 here paramoures + hire loues, where þei gon to solacen
 28 hem whan þei wole. Besyde amazoyne is the lond of
 TARMEGYTE þat is a gret contree + a fuH delectable And
 for the godness of the contree kyng Alisandre leet first
 make þere the cytee of Alisandre; And ȝit he made .xij.
 32 cytees of the same name; But þat cytee is now clept
 Celsite. And fro þat oþer cost of Caldee toward the
 south is Ethiope a gret contree þat stretcheth to the ende
 of Egypt; Ethiope is departed in .ij. parties princypaH.
 36 And þat is in the est partie + in the meridioun partie,

No boys
allowed.

Girls'
breasts
burnt away,
to make
them better
fighters.

[1 fol. 65 b]

The queen
is elected.
The
Amazons
are great
warriors.

Tarmegite.

Seleucia.

(1) Missing, C.

(2) left, MS.

Mauritania. The whiche partie meridionaH is clept MORETANE. And
 the folk of þat contree ben blake ynow t more blake þan
 in the toper partie t þei ben clept mowres. In þat partie
 is a weH þat in the day it is so cold þat noman may. 4
 drynke þere offe And in the nyght it is so hoot þat noman
 may suffre hys hond þere in. And bezonde þat partie
 toward the south to passe by the see Ocean is a gret lond
 t a gret contrey, but men may not dueH þere for the 8
 feruent brennyng of the sonne, so is it passyng hoot in
 þat contrey. In Ethiope aH the Ryneres t aH the watres
 ben trouble t þei ben somdeH salte for the gret hete þat
 is þere. And the folk of þat contree ben ¹lyghtly dronken 12
 t han but litiH appetyt to mete And þei han comounly
 the flux of the wombe t þei lyuen not longe. In Ethiope
 ben many dyuerse folk And Ethiope is clept CUSIS. In
 þat contree ben folk þat han but o foot t þei gon so 16
 blyue þat it is meruaylle And the foot is so large þat it
 schadeweth aH the body aȝen the sonne Whanne þei wole
 lye t reste hem. In Ethiope whan the children ben
 zonge t lytiH þei ben aH ȝalowe And whan þat þei 20
 wexen of age þat ȝalowness turneth to ben aH blak. In
 Ethiope is the cytee of Saba t the lond of the whiche on
 of the .iiij. kynges þat presented oure lord in Bethleem
 was kyng offe. Fro Ethiope men gon into ynde be 24
 manye dyuerse contreyes And men clepen the high ynde
 EMLAK. And ynde is devyded in .iiij. princypaH parties
 þat is [ynde] ⁽¹⁾ the more þat is a fuH hoot contree t
 ynde the less þat is a fuH atempree contrey þat 28
 strecceth to the loude of Mede. And the .iiij. part
 toward the Septentrion is fuH cold so þat for pure
 cold t contynueH frost the water becometh CristaH. And
 vpon tho roches of cristah growen the gode dyamandes 32
 þat ben of trouble colour; ȝalow CristaH draweth colour
 lyke oylle And þei ben so harde þat noman may
 pollysch hem t men clepen hem dyamandes in þat contree
 t HAMESE in anoþer contree. Othere dyamandes men 36

The hot
and cold
fountain.

Turbid and
salt water.

[1 fol. 66 a]

Weaknesses
of Ethio-
pians.

One-footed
men.

India major.

India minor.

Northern
India.
Crystal
from ice,
and
diamonds
from
crystal.

(1) Missing, C.

fynden in Arabye þat ben not so gode t þei ben more
 broun t more tendre. And oþer dyamandes also men
 fynden in the Ile of Cipre þat ben 3it more tendre t hem
 4 men may wel pollischen; And in the lond of Macedoyne
 men fynden dyamaundes also, But the beste t the moste
 precyious ben in ynde. ¹And men fynden many tyme
 harde dyamaundes in a masse þat cometh out of gold whan
 8 men puren it t fynen it out of the myne whan men
 breken þat mass in smale peces. And sum tyme it
 happeneth þat men fynden summe as grete as a pese t
 summe lasse t þei ben als harde as þo of ynde. And aft
 12 be it þat men fynden gode dyamandes in ynde, 3it
 natheles men fynden hem more comounly vpon the roches
 in the see t vpon hilles where the myne of gold is; And
 þei growen many to gedre on lytth another gret And þer
 16 ben summe of the gretness of a bene t summe als grete
 as an haseh note t þei ben square t poynted of here owne
 kynde boþe abouen t benethen withouten worching of
 mannes hond t þei growen togedre male t fenele And
 20 þei ben noryscht with the dew of heuene And þei engen-
 dren comounly t bryngen forth smale children þat multi-
 plyen t growen aft the 3eer. I haue often tymes assayed
 þat 3if a man kepe hem with a lityh of the roche, t
 24 wete hem with may dew ofte sithes þei schult growe
 eueryche 3eer, t the smale wole wexen grete. For right
 as the fyn perl congeleth and wexeth gret of the dew
 of heuene right so doth the verray dyamant, And right
 28 as the perl of his owne kynde taketh roundness right so
 the dyamant be vertu of god taketh squarenes. And
 men schalt here the dyamaund on his left syde for it is
 of grettere vertue þanne þan on the right syde; For the
 32 strengthe of here growynge is toward the north þat is
 the left syde of the world, t the left partie of man is
 whan he turneth his face toward the est. And 3if 3ou lyke
 to knowe the vertues of þe dyamant ²as men may fynden
 36 in the lapidarye þat many men knowen noght, I schalt
 telle 3ou as þei be3onde the see seyn t affermen, of whom

[1 fol. 66 b]

Diamonds
from gold
oreThey grow
and multi-
ply like
animals.If watered
enough,
they will
grow.
Pearls and
diamonds
grow from
dew.Diamonds
should be
worn on the
left.

[2 fol. 67 a]

aH science + aH philosophie cometh from. He þat bereth
 the dyamand vpon him, it ȝeueþ him hardyness + man-
 hode + it kepeth the lemes of his body hole, It ȝeueþ
 him victorie of his enemyes in plee + in werre ȝif 4
 his cause be rightfuH, + it kepeth him þat bereth it in
 gode wytt. And it kepeth him fro strif + ryot, fro
 euyH sweuenes, from sorwes + from enchauntementes +
 from fantasyes + illusiouns of wykked spirites. And ȝif 8
 ony cursed wyche or enchauntour wolde bewycheþ him
 þat bereth the dyamand, aH þat sorwe + mischance schal
 turne to himself þorgh vertue of þat ston And also no
 wylde best dar assaylle the man þat bereth it on him. 12
 Also the dyamaund scholde ben ȝouen frely withouten
 coueytynge + withouten byggyng + þan it is of grettere
 vertue. And it maketh a man more strong + more sad
 aȝenst his enemyes And it heletþ him þat is lunatyk + 16
 hem þat the fend pursueth or trauayleþ. And ȝif
 venym or poyssoun be brought in presence of the dyamand
 anon it begynneth to wexe moyst + for to swete. þere ben
 also dyamandes in ynde þat ben clept VIOLASTRES for here 20
 colour is liche vyolet or more browne þan the violettes,
 þat ben fuH harde + fuH precyous, But ȝit sum men
 loue not hem so wel as the opere But in soþ to me I
 wolde louen hem als moche as þe opere, For I haue seen 24
 hem assayed. Also þere is a noþer maner of dyamandes
 þat ben als white as cristall but þei ben a lityH more
 trouble + þei ben gode + of gret vertue + aH þei ben
 square + poynted of here owne kynde, And summe 28
 ben .vj. squared ¹summe .iiij. squared + summe .iiij.
 as nature schapeth hem + þefore whan grete lordes +
 knyghtes gon to sechen worschipe in armes þei beren
 gladly the dyamaund vpon hem. I schal speke a 32
 litil more of the dyamandes aH þough I tarye my
 matere for a tyme, to þat ende þat þei þat knowen
 hem not be not disceyued þe gabberes þat gon be the
 contree þat sellen hem. For whoso wil bye the dyamand, 36
 it is nedefuH to him þat he knowe hem þe cause þat men

They give
man
courage,
health and
victory,

protect
him from
evil spirits,

and turn
away
witchcraft.

They cure
lunacy and
demoniac
possession.

Blue
diamonds

White.

[¹ fol. 67 b]

Buyers are
often
deceived.

- counterfeten hem often of cristall þat is ȝalow. ⁊ of
 SAPHIRES of cytryne colour þat is ȝalow also, ⁊ of the
 Saphire loupe ⁊ of many oþer stones; But I tell ȝou theise
 4 contrefetes ben not so harde. And also the poyntes wil
 breken lightly ⁊ men may esily pollisschen hem But
 summe werkmen for malice wil not pollisschen hem, to
 þat entent to maken men beleue þat þei may not ben
 8 pollisscht. But men may assaye hem in this manere:
 First schere with hem or write with hem in SAPHIRES in
 cristall or in oþer precious stones. After þat men taken
 the ADEMAND þat is the schipmannes ston þat draweth
 12 the nedle to him And men leyn the dyamand vpon the
 Ademand ⁊ leyn the nedle before the ademand And ȝif
 the dyamand be gode and vertuou, the ademand draweth
 not the nedle to him whils the dyamand is þere present.
 16 And þis is the preef þat þei bezonde the see maken.
 Natheles it befalletþ often tyme þat the gode dyamand
 leseth his vertue be synne ⁊ for Incontynence of him
 þat hereth it And þanne is it nedful to make it to
 20 recoueren his vertue agen or ell it is of litiþ value.

False stones
are softer.

Precious
stones or
magnets
may be used
to try
them.

The
diamond
may lose
its virtue
through sin.

OF THE CUSTOMS OF YLES ABOUTEN YNDE; Ch. XIX.
 OF THE DIFFERENCE BETWIX YDOLES ⁊
 SIMULACRES; OF .IIJ. MANER GROWYNGES
 OF PEPPER VPON O TREE; OF THE WELLE
 þAT CHAUNGETH HIS ODOUR EUERY HOUR [1 fol. 68 a]
 OF THE DAY, ⁊ þAT IS MERUAYLLE.

- I**N YNDE ben fulþ manye dyuerse contrees And it is
 cleped YNDE for a flom þat renneth þorghout the
 contree þat is clept ynde. In þat flome men fynden
 24 ELES of .xxx. fote long ⁊ more And the folk þat duellen
 nygh þat water ben of euyþ colour, grene ⁊ ȝalow. In
 YNDE ⁊ abouten ynde ben mo þan .v. M. Iles gode ⁊ grete
 þat men duellen in, withouten þo þat ben inhabitable ⁊

Indus and
its giant
eels.

Numberless
population
of India.

They stay
at home,
being under
slow
Saturn.

We travel
about, living
under the
quick-
moving
moon.

Hormuz

[1 fol. 68 b]

The great
heat.

The people
lie in the
rivers to be
cooler

withouten opere smale lles. In every Ile is gret plentee
of cytees & of townes & of folk with outen nombre, For
men of ynde han this condicioun of kynle, þat þei neuere
gon out of here owne contree & þefore is þer gret multi- 4
tude of peple, but þei ben not sterynge ne mevable be
cause þat þei ben in the firste clymat, þat is of SATURNE
& SATURNE is slough & lith mevyng. For he taryeth
to make his turn be the .xij. signes .xxx. 3er. And the 8
mone passeth þorgh the .xij. signes in o moneth. And
for because þat Saturne is of so late sterynge þefore the
folk of þat contree þat ben vnder his clymat han of
kynde no wiþ for to meve ne stere to seche strange 12
places. And in oure contrey is aþ the contrarie, For
wee ben in the seuenthe clymat þat is of the mone. And
the mone is of lyghtly mevyng & the mone is planete
of weye. And for þat skyth it zeueth vs wiþ of kynde 16
for to meve lyghtly & for to go dyuerse weyes & to sechen
strange thinges & oper dyuersitees of the world, For the
mone envyrrouneth the erthe more hastily þan ony oper
planete. Also men gon þorgh ynde be many dyuerse 20
contrees to the gret see OCEAN And after men fynden
þere an Ile þat is clept CRUES & þider comen marchantes
of Venyse & Gene¹ and of oper marches for to hyen
marchandyses. But þere is so grete hete in þo marches 24
& namely in þat Ile, þat for the grete distress of the hete
mennes ballokkes hangen down to here knees for the gret
dissolucioun of the body. And men of þat contree þat
known the manere lat hynde hem vp or eþ myghþe þei 28
not lyue & anoynt hem with oynementes made þefore to
holde hem vp. In þat contree & in Ethiope & in many
oper contrees the folk lyggen aþ naked in ryueres &
watres, men and women to gedre, fro vndurne of the 32
day tiþ it be passed the noon. And þei lyen aþ in the
water saf the visage for the gret hete þat þere is. And
the women hauen no schame of the men, but lyen aþ
togidre, syde to syde, tiþ the hete be past. þere may 36
men see many foule figure assembled & namely nygh the

- gode townes. In þat Ile ben schippes withouten nayles of Iren or bondes for the roches of the Ademandes, for þei ben aH fuH þere aboute in þat see þat it is merueyle to 1 speken of. And ȝif a schipp passed be þo marches þat hadde ouper Iren bondes or Iren nayles, anon he scholde ben perisschit, For the Ademand of his kynde draweth the Iren to him And so wolde it drawe to him the schipp, 8 be cause of the Iren, þat he scholde neuer departen fro it ne neuer go þeus. Fro þat Ile men gon be see to a noþer Ile þat is clept CHANA, where is gret plente of corn t wyn. And it was wont to ben a gret Ile t a gret 12 hauene t a good but the see hath gretly wasted it t ouercomen it. The kyng of þat contree was wont to ben so strong t so myghty þat he heeld werre ¹agenst [1 fol. 69 a] kyng Alisandre. The folk of þat contree han a dyuers Religions of the natives. 16 lawe, for summe of hem worschiþe the sonne, summe the mone, summe the fuyr, summe trees, summe serpentis or the firste þing þat þei meeten at morwen, And summe worschipe symulacres t summe ydoles. But betwene 20 symulacres t ydoles is a gret difference, For symulacres ben ymages made after lykness of men or of wommen or of the sonne or of the mone or of ony best or of ony kyndely thing, t ydoles is an ymage made of lewed wiH Pictures of natural things opposed to monstrosities 24 of man þat man may not fynden among kyndely thinges As an ymage þat hath .iiij. heeles, on of man, anoper of an hors or of an ox or of sum oper best þat nonan hath seyn after kyndely disposicioun. And þei þat worschipeH Hero-worship. 28 symulacres þei worschipeH hem for sum worthi man þat was sumtyme, as hercules t many opere þat diden many meruayles in here tyme, For þei seyn wel þat þei be not goddesses for þei knowen wel þat þere is a god of kynde Great deeds are evidence of God's favour. 32 þat made aH thinges, the whiche is in heuene. But þei knowen wel þat this may not do the meruayles þat he made but ȝif it had ben be the specyall ȝifte of god t perfore þei seyn þat he was wel with god, And for because 36 þat he was so wel with god perfore þei worschiþe him. Sun-worshippers justified. And so seyn þei of the sonne be cause þat he chaungeth

Near the rocks of magnet, ships can have no iron in them.

The island of Chana.

[1 fol. 69 a]

Religions of the natives.

Pictures of natural things opposed to monstrosities

Hero-worship.

Great deeds are evidence of God's favour.

Sun-worshippers justified.

the tyme & zeueth hete & norisscheth aH thinges vpon erthe
and for it is of so gret profite þei knowe wel þat þat
myghte not be, but þat god loueth it more þan any oþer
thing And for þat skyH god hath zouen it more gret vertue 4
in the world; þefore it is gode resoun as þei seyn, to
don it worschipe and reuerence. And so seyn þei &

[1 fol. 69 b]

Apology
for fire-
worshippers
and idola-
ters.

maken here resounes of ¹opere planetes & of the fuyr
also, be cause it is so profitable. And of ydoles þei seyn 8
also þat the ox is þe moste holy best þat is in erthe & most
pacyent and most profitable þan any other, For he doth
good ynow & he doth nou euyH & þei knowen wel þat it
may not be withouten speeyaH grace of god. And þefore 12
maken þei here god of an ox the on part & the oþer
halfondeH of a man be cause þat man is the most noble
creature in erthe & also for he hath lordschipe abouen aH
bestes; þefore make þei the halfondeH of ydole of a 16
man vpwardes & the toþer half of an ox dounwardes.

Things that
bring luck
when met
in the
morning.

And of serpentis & of oþer bestes & dyuerse pinges þat
þei worschipen þat þei meten first at morwe. And þei
worschipen also specyally aH þo þat þei han gode 20
meetynge of, And whan þei speken wel in here iorneye
after here meetynge, & namely suche as þei han preued
& assayed be experience of longe tyme. For þei seyn
þat pilke gode meetynge ne may not come but of the 24
grace of god And þefore þei maken ymages lych to þo
thinges þat þei han beleue jnne for to beholden hem
& worschipen hem first at morwe, or þei meeten any
contrarious thinges. And pere ben also sum cristene 28

Similar
supersti-
tions among
Christians.

men þat seyn þat summe bestes han gode meetynge, þat
is to seye for to meete with hem first at morwe & summe
bestes wykked meetynge & þat þei han preued ofte tyme
þat the hare hath fuH euyH meetynge & swyn & many 32
opere bestes. And the Sparhawk or oþer foules of raveyne
whan þei fleen after here praye & take it before men of
armes, it is a gode signe, And 3if he fayle of takynge his
praye it is an euyH signe. And ²also to suche folk it is 36
an euyH meetynge of Ravenes. In þeise thinges & in such

Men-at-arms
foretell the
future from
the flight of
birds.

[2 fol. 70 a]

- opere þer ben many folk þat beleeven because it happeneth
 so oftentyme to fallen after here fantasyes ; And also þere
 ben men ynowe þat han no beleve in hem. And sith
 4 þat cristene men han such beleve, þat ben enformed &
 taught aH day be holy doctryne whereinne þei scholde
 beleve, it is no meruaylle þanne þat the paynemes þat* Such beliefs
are pardon-
able among
the simple
heathen. .
 8 *more largely for here symple. And treuly I haue
 seen of paynemes & sarazines þat men clepen AUGURYNES* I have heard
augurs
announce
future
events.
*þat whan wee ryden in armes in dyuerse contrees vpon
 oure enemyes, be the flyenge of foules þei wolke tell vs
 12 the pronosticaciouns of thinges þat feH after And so þei
 diden full oftentymes & profreden here hedes to wedde,
 but 3it it wold fallen as þei seyden. But natheles þerfore
 scholde noght a man putten his beleve in suche thinges,
 16 but always han full trust & beleve in god oure souereyn
 lord. This Ile of CHANA the sarazines han wonnen &
 holden, In þat Ile ben many lyouns & many oper wylde
 bestes And þere ben rattes in þat jle als grete as houndes* Giant rats.
 20 *here And men taken hem with grete mastyfes, for cattes
 may not take hem. In this jle & manye othere men berye
 not no dede men, for the hete is þere so gret þat in a
 lityH tyme the flesch wil consume fro the bones. Fro* The heat
consumes
dead men's
flesh.
 24 *þens men gon be see toward ynde þe more to a cytee þat
 men clepen SARCHEE, þat is a fair cytee & a gode & þere
 duellen many cristene men of gode feyth. And þere ben* A Christian
city.
*manye religious men & namely of mendynantes. After
 28 gon men be see to the lond of lomb, In þat lond ¹groweth
 the peper in a Forest þat men clepen COMBAR & it* [¹ fol. 70 b]
The pepper
forest.
*groweth nowhere eH in aH the world but in þat Forest
 & þat dureth wel an .xviij. iourneyes in lengthe. In þat
 32 forest ben .ij. gode cytees, þat on highte FLADRINE &
 þat other ZINGLANTZ And in euery of hem duellen cristene
 men & Iewes gret plentee, For it is a gode contree & a
 plentefous, but þere is ouer meche passynge hete. And
 36 3ee schuH vnderstonde þat the peper groweth in maner as
 doth a wylde vyne þat is planted faste by the trees of þat* Pepper-
plants
grow like
vines.

When ripe,
the berries
are green,
like ivy
berries, until
put on an
oven.
Long, black,
and white
pepper.

Long pepper
is like the
catkins of
the hazel.

Black is
like grapes.

The white
is less
plentiful.

[1 fol. 71 a]

Snakes
abound
in that
country.

I do not
believe that
fires are
lighted in
the pepper
forest to
drive the
serpents
away.

The natives
anoint
themselves
with smell-
ing sap to
gather
pepper in
safety.

wode for to susteyne it by as doth the vyne, And the
fruyt perof hangeth in manere as reysynges And the tree
is so thikke charged pat it semeth pat it wolde breke t
whan it is ripe it is aH grene as it were JUX beryes t pan men 4
kytten hem as men don the vynes t pan bei putten it
vpon an owven t pere it waxeth blak t crisp. And pere
is .iij. maner of peper aH vpon o tree: Long peper, blak
peper t white peper. The long peper men clepen Sor- 8
BOTYN t the blak peper is clept FULFUL. And the
white peper is clept BANO. The long peper cometh first
whan the lef begynneth to come t it is lyche the chattes
of haseH pat cometh before the lef t it hangeth lowe; 12
And after cometh the blake with the lef in manere of
clustres of reys[i]nges aH grene; And whan men han
gadred it pan cometh the white pat is somdeH lasse pan
the blake And of pat men bryngen but litiH in to pis 16
1 contrees for bei bezonden withholden it for himself
because it is better and more attempree in kynde pan
the blake, t perfore is per not so gret plentee as of the
blake. In pat contree ben manye manere of serpentes 20
t of oper vermyyn for the gret hete of pe contree
and of the peper. And summe men seyn pat whan bei
wil gadre the peper bei maken fuyr t brennen aboute to
make the serpentes and the cokedrilles to flee, But saue 24
here grace of aH pat seyn so, For 3if bei brenten abouten,
the trees pat beren the peper scholden ben brient t it wolde
dryen vp aH pe vertue, as of ony oper þing And pan bei
diden hemself moche harm; And bei scholde neuere 28
quenchen the fuyr. But þus bei don: bei enoynten here
hondes t here feet [with an oynement] (1) mad of snayles
t of oper thinges made perfore, of the whiche the serpentes
t the venymous bestes haten t dreden the sauour, t pat 32
maketh hem flee before hem be cause of the smeth t pan
bei gadren it seurlly ynow t wyndwe[n]2 for þan is no drede
of no vermyyn to come nere hem. Also toward the heed
of þat forest is the cytee of POLOMBE, And aboue the 36

(1) Missing in C.

2 wyndwed, C.

- cytee is a grete mountayne þat also is clept *POLOMBE* And
of þat mount the cytee hath his name, And at the foot
of that mount is a fair well & a gret þat hath odour &
4 sauour of alle spices, And at euery hour of the day he
chaungeth his odour & his sauour dyuersely And whoso
drynketh .iij. tymes fasting of þat water of þat well he
is hool of aȝ maner sykeness þat he hath And þei þat
8 duellen þere & drynken often of þat well þei neuere han
sekeness & þei semen aȝ weys ȝonge. I haue dronken
þere of .iij. or .iiij. sitȝes & ȝit me thinketh I fare the
better. Sum men clepen it the well of ȝouth for þei
12 þat often drynken þere of semen aȝweys ȝongly & lyuen
with¹outen sykeness, And men seyn þat that well cometh
out of *paradys* & þefore it is so vertuou. Be aȝ þat
contree groweth gode gyngouere And þefore thider gon the
16 *marchautes* for spicerye. In þat lond men worschipe
the Ox for his sympleness & for his mekeness & for the
profite þat cometh of him And þei seyn þat he is the
holiest best in erthe, For hem semeth þat whosoevere
20 be meke & pacyent he is holy & profitable, for þanne þei
seyn he hath aȝ vertues in him. þei maken the ox to
laboure .vj. ȝeer or .vij. & þan þei ete him. And the
kyng of þat contree hath aȝwey an ox with him And
24 he þat kopeth him hath euery day grete fees & kepeth
euery day his dong & his vryne in .ij. vessel of gold &
bryngen it before here prelate þat þei clepen *ARCHIPROTHE-*
PAPATON. And he bereth it before the kyng & maketh þere
28 ouer a gret blessing & þan the kyng weteth his hondes
þere in þat þei clepen Gaul & anoynteth his front & his
brest and after he froteth him with the dong and with
the vryne with gret reuerence for to ben fulfil of vertues
32 of the ox & made holy be the vertue of þat holy þing þat
nought is worth. And whan the kyng hath don þanne
don the lordes And after hem here mynystres & oþer men,
ȝif þei may haue ony remenant. In þat contree þei maken
36 ydoles half man half ox And in þo ydoles euyȝ spiritus
speken & ȝeuen answe to men of what is asked hem.

The
Fountain
of Youth.I tried it
three or
four times.

[fol. 71b]

The worship
of oxen.The pre-
late's duties

Idolations
sacrifice.

The burning
of dead
bodies

Suttee

[¹ fol. 72 a]

A widower
may marry
again.

Before þese ydoles men sleen here children many tymes
t spryngen the blood vpon the ydoles t so þei maken here
sacrifice. And whan ony man dyeth in the contree þei
brennen his body in name of penance to þat entent þat he 4
suffre no peyne in erthe to ben eten of wormes. And 3if
¹ his wif haue no chuld þei brene hire with him t seyn þat
it is resoun þat sche make him companye in þat oper
world as sche did in this. But t sche haue children with 8
him þei leten hire lyue with hem to brynge hem vp 3if
sche wole. And 3if þat sche loue more to lyue with here
children þan for to dye with hire husbonde, men holden
hire for fals t cursed ne schec schaff neuer ben loued ne 12
trusted of the peple. And 3if the womman dye before
the husbonde men brennen him with hire 3if þat he
wole And 3if he wil not, noman constreyneth him þere
to, but he may wedde anoper tyme withouten blame or 16
repreef. In þat contree growen many stronge vyues t the
wommen drynken wyn t men not And the wommen
schauen hire berdes t men not.

Ch. XX OF THE DOMES MADE BE SEYNT THOMAS
HOND; OF DEUOCIOU^N t SACRIFICE MADE TO
YDOLES þERE, IN THE CYTEE OF CALAMYE;
AND OF THE PROCESSION IN GOYNGE
ABOUTE THE CYTEE.

FROM þat contree men passen be many marches 20
toward a contree a .x. iourneyes þens þat is
clept MABARON t it is a gret kyngdom t it hath many
faire cytees t townes. In þat kyngdom lith the body of
seynt Thomas the Apostle in flesch t bon in a faire tombe 24
in the cytee of CALAMYE, for þere he was martyred t
buried. But men of Assirie beeren his body in to MESO-
PATAYME in to the cytee of EDISSE And after he was
brought pider agen, And the arm t the hond þat he putte 28
in oure lordes syde whan he appered to him after his

The tomb
of St.
Thomas
in Calania.

His body
was some
time in
Edes-a.

resurrexioun and seyde to him: *NOLI ESSE INCRE-
 SED FIDELIS*, is ȝit lyggyng in a vesseH withouten the
 tombe. And be þat hond þei maken aH here Iuggementes
 4 in the contree, whoso hath right or wrong, For whan þer
 is ony dissencioun betwene ¹.ij. partyes & euery of hem
 meynteneth his cause & seyth þat his cause is rightfuH
 And þat oþer seyth the contrarye, þanne bothe partyes
 8 writen here causes in .ij. billes And putten hem in the
 hond of seynt Thomas And anon he casteth a wey the
 bille of the wrong cause & holdeth stille the bille with
 the right cause. And þerfore men comen fro fer contrees
 12 to haue iuggement of doutable causes, And oþer iugge-
 ment vse þei non þere. Also the chirche where seynt
 Thomas lyth is bothe gret & fair & aH fuH of grete
 SUMULACRES & þo ben grete ymages þat þei clepen here
 16 goddes, of the whiche the leste is als gret as .ij. men.
 And amonges þeise oþere þere is a gret ymage more þan
 ony of the oþere þat is aH couered with fyn gold &
 precious stones & riche perles And þat ydole is the god
 20 of false cristene þat han reneyed hire feyth And it sytteth
 in a chayere of gold fuH nobely arrayed & he hath aboute
 his necke large gyrdles wrought of gold & precious stones
 & perles; & this chirche is fuH richely wrought & aH ouer
 24 gylt withjune. And to þat ydole gon men on pilgrimage
 als comounly & with als gret deuocioun as cristene men
 gon to seynt Iames or oþer holy pilgrimages. And many
 folk þat comen fro fer londes to seche þat ydole, for the
 28 gret deuocoun þat þei han, þei loken neuere vpward
 but euermore down to the erthe, for drede to see ony thing
 aboute hem þat scholde lette hem of here deuocioun. And
 summe þer ben þat gon on pilgrimage to this ydole þat
 32 beren knyfes in hire hondes þat ben made fuH kene &
 scharpe & aH weyes as þei gon þei smyten hem self in
 here armes & in here legges ² & in here thyes with many
 hidouse woundes & so þei scheden here blood for loue
 36 of þat ydole And þei seyn þat he is blessed & holy
 þat dyeth so for loue of his god And oþere þere ben

How his
hand gives
judgment.

[1 fol. 72 b]

Large idols
in his
church.

The god of
renegade
Christians.

Pilgrims
looking
always
towards the
earth.

Pilgrims
that wound
themselves
with knives.

[2 fol. 73 a]

Children
sacrificer.

Kneeling
at every
third step.

The pond
containing
valuables
for keeping
the minster
in repair.

The Jagger-
naut car.

[f fol 73 b]

þat leden hire children for to sle to make sacrifice to þat
ydole & after þei han slayn hem þei spryngen the blood
vpon the ydole. And summe þer ben þat comen fro ferr
& in goynge toward this ydole at euery thrydde pas þat 4
þei gon fro here hows, þei knelen & so contynuen til
þei come thider. And whan þei comen þere þei taken
ensence & oper aromatyk thinges of noble smeþ and
sensen the ydole as we wolde don here goddes precious 8
body. And so comen folk to worschipe this ydole sum
from an hundred myle & summe fro many mo. And
before the mynstre of this ydole is a VYUERE in maner
of a gret lake full of water And þere in pilgrymes casten 12
gold & syluer, perles & precious stones withouten nombre
in stede of offrynges And whan the mynystres of þat
chirche neden to maken any reparacioun of the chirche
or of any of the ydoles, þei taken gold & siluer, perles 16
or precious stones out of the vyuere, to quyen the
costages of such þing as þei maken or reparen; so þat
no thing is fawty, but anon it schal ben amended. And
þee schuþ vnderstonde þat whan [ben] ⁽¹⁾ grete festes & 20
solempnytees of þat ydole, as the delicacioun of the
chirche & the thronynge of the ydole all the contree
aboute meten þere to gidere. And þei setten this ydole
vpon a chare with gret reuerence, wel arrayed with 24
clothes of gold, of riche clothes of TARTARYE, of CAMACAA
& oper preuyous cloties, & þei leden him aboute the cytee
with gret solemp¹nytee. And before the chare gon first
in processioun all the maydenes of the contree .ij. & .ij. 28
togydere full ordynatly, And after the maydenes gon
the pilgrymes And summe of hem fallen down vnder
the wheels of the chare & lat the chare gon ouer hem,
so þat þei ben dede anon. And summe han here armes 32
or here lymes all tobroken & somme the sydes, & all
this don þei for loue of hire god in gret devocioun.
And hem thinketh þat the more payne & the more
tribulacioun þat þei suffren for loue of here god, the 36

(1) Missing, C.

- more ioye *pei schuH* haue in another world And schortly
to seye *you*, *pei* *sufiren* so grete peynes & so harde
martyrdoones for loue of here ydole *pat* a cristene man
4 I trowe durst not taken vpon *him* the tentlie part the
peyne for loue of oure lord Ihesu crist. And after I seye
you before the chare gon aH the mynstrelles of the contrey
withouten nombre *with* dyuerse instrumentes & *pei* maken
8 aH the melodye *pat* *pei* cone. And whan *pei* han gon
aH aboute the cytee *panne* *pei* retournen agen to the
mynstre & putten the ydole agen into his place And
panne for the loue & in worschipe of *pat* ydole and for
12 the reuerence of the feste *pei* slen hem self a .cc. or
.ccc. persones *with* scharpe knyfes, of the whiche *pei*
bryngen the bodyes before the ydole & *pan* *pei* seyn *pat*
po ben seyntes because *pat* *pei* slowen hem self of here
16 owne gode wille for loue of here ydole. And as men
here *pat* hadde an holy seynt of his kyn wolde thinke
pat it were to hem an high worschipe, right so hem
thinketh *pere*, And as men here deuoutly wolde witen
20 holy seyntes lyfes & here myracles & sewen for here
canonyzaciouns, right so don *pei* *pere* for hem *pat* sleen
hemself wilfully for loue of here ydole & seyn *pat* *pei*
ben ¹glorouse martyres & seyntes & putten hem in here
24 wrytynges & in here letanyes & avauntien hem gretly on
to a nother of here holy kynnesmen *pat* so becomen
seyntes & seyn: I haue mo holy seyntes in my kynrede
pan *pou* in *pin*. And the custome also *pere* is this, *pat*
28 whan *pei* *pat* han such deuocioun & entent for to sle
himself for loue of his god, *pei* senden for aH here
frendes & han gret plentee of mynstreH & *pei* gon before
the ydole ledyng *him* *pat* wil sle himself for such
32 deuocioun betwene hem *with* gret reuerence. And he
aH naked hath a ful scharp knyf in his hond & he
cutteth a gret pece of his flesch & casteth it in the face
of his ydole seyenge his orysonnes, recommendyng *him*
36 to his god. And *pan* he smyteth himself & maketh grete
woundes & depe here & *pere* tiH he falle down ded. And

They suffer
more for
their idol
than Chris-
tians would
for Jesus.

Procession
with music.

Many
suicides
in the
minster.

Then
families
are proud
of them.

Their lives
are written
and their
praises
sung, like
those of our
saints.

[¹ fol. 74 a]

The ritual
for killing
one's self
before the
idol.

The dead
body pre-
sented to
the god.

þan his frendes presenten his body to the ydole t þan þei
seyñ syngynge : holy god behold what thi trewe seruant
hath don for þe, he hath forsaken his wif t his children
t his ricchess t all the goles of the world t his owne lyf 4
for the loue of þe t to make þe sacrificse of his flesch t of
his bloode, wherfore holy god putte him among thi beste
belouede seyntes in thi blisse of paradys, for he hath
wel disserued it. And þan þei maken a gret fuyre t 8
brennen the body t þanne euerych of his frendes taken
a quantyte of the asches t kepen hem in stede of
relykes t seyñ þat it is holy thing. And þei haue no
drede of no perile whils þei han þo holy asshes vpon 12
hem, And putten his name in here letanyes as a seyñt.

The ashes
from the
pyre kept
as relics.

Ch. XXI. OF THE EUYLL CUSTOMS VSED IN THE YLE
OF LAMARY, t HOW THE ERTHE AND THE
SEE BEN OF ROWND FORME AND SCHAPP,
BE PREF OF THE STERRE THAT IS CLEPT
ANTARTYK, þAT IS FIX IN THE SOUTH.

[fol. 74 v]

FRO þat contree go men be the see OCCLEAN t be many
dyuerse yles t be many contrees þat were to longe
for to tell of. And a .liij. iorneyes fro this lond þat I haue 16
spoken of þere is another lond þat is full gret þat men
clepen LAMARY. In þat lond is full gret hete t the custom
þere is such þat men t wommen gon all naked. And þei
scornen whan thei seen any strange folk goynge clothed 20
And þei seyñ þat god made ADAM t EVE all naked And
þat noman scholde schame him to schewen him such as
god made him, For no thing is foul þat is of kyndely
nature. And þei seyñ þat þei þat ben clothed ben folk of 24
another world or þei ben folk þat trowen not in god.
And þei seyñ þat þei beleueñ in god þat formed the
world t þat made ADAM t EVE t all oper þinges. t þei
wedden þere no wyfes, for all the wommen þere ben 28
comoun t þei forsake noman And þei seyñ þei synnen 3if
þei refusen any man, And so god commanded to ADAM

The
Adamites
of Lamory.

Community
of wives.

- t Eue t to aH þat comen of him, whan he seyde : CRESCITE
 ET MULTIPLICAMINI ET REplete TERRAM. And þerfore
 may noman in þat contree seyn : this is my wyf, ne no
 4 woman may seye : this is myn husbonde. And whan
 þei han children þei may zeuen hem to what man þei
 wole þat hath compayned with hem. And also aH the
 lond is comoun, for aH þat a man holdeth o 3eer another
 8 man hath it anoper 3eer, And euery man taketh what
 part þat him lyketh. And also aH the godes of the lond
 ben comoun, cornes t aH oper þinges, for noþing þere is
 kept in clos ne noþing þere is vndur lok t euery man þere
 12 taketh what he wole withouten any contradiccioun t als
 riche is o man þere as is another. ¹But in þat contree
 þere is a cursed custom, for þei eten more gladly mannes
 flesch þan any oper flesch And 3it is þat contree habundant
 16 of flesch, of fisch, of cornes, of gold t syluer t of aH
 oper godes. þider gon marchantes t bryngen with hem
 children to selle to hem of the contree t þei by3en hem And
 3if þei ben fatte þei eten hem anon, And 3if þei ben lene þei
 20 feden hem til þei ben fatte t þanne þei eten hem. And
 þei seyn þat it is the best flesch t the swetest of aH the
 world. In þat lond ne in many othere bezonde þat noman
 may see the sterre TRANSMONTANE þat is clept the sterre of
 24 the see, þat is vnmevabyl t þat is toward the north, þat
 wee clepen the lodesterre. But men seen anoper sterre
 the contrarie to him, þat is toward the south, þat is clept
 ANTARTYK. And right as the schipmen taken here avys
 28 here t gouerne hem be the lodesterre, right so don
 schipmen bezonde þo parties be the sterre of the south,
 the whiche sterre appereth not to vs. And this sterre þat
 is toward the north þat we clepen the lodesterre ne
 32 appereth not to hem. For whiche cause men may wel
 parceyue þat the lond t the see ben of rownde schapp t
 forme, For the partie of the firmament scheweth in o
 contree þat scheweth not in another contree. And men
 36 may wel preuen be experience t sotyle compassement of
 wytt þat 3if a man foud passages be schippes þat wolde go

The land is
common
property.

[fol. 75 a]

Cannibal-
ism.

Little
children
eaten when
fat.

The Polar
star is not
visible
there.

The
Antaretic
star is.

This proves
the earth
to be round.

Circum-
navigation
is possible.

In Bohemia
and further
to the
North, I
have seen
the Polar
star 62
degrees
high.
[1 fol. 75 v]

To the
South, I
have seen
the Ant-
arctic star
33 degrees
high.

to serchen the world, men myghte go be schippe aH aboute
the world + abouen + benethen, The whiche thing I proue
þus, after þat I haue seyn. For I haue ben toward the
partes of Braban + beholden [in]⁽¹⁾ the ASTROLABRE þat the 4
sterre þat is clept the transmoutayne is .liij. degrees high,
And more forþere in ALMAYNE + BEWME it hath .lviiij.
degrees, And more forth toward the ¹parties SEPTEM-
TRIONELES it is .lxij. degrees of heghite + certeyn mynutes, 8
for I self haue mesured it be the Astrolabre. Now schuH
3e knowe þat azen þat TRANSMOUTAYNE is the toper sterre
þat is clept ANTARTYKE as I haue seyde before. And þo
.ij. sterres ne meeven neuere, And be hem turneth aH the 12
firmament right as doth a wheel þat turneth be his axiH
tree, So þat þo sterres beren the firmament in .ij. egaH
parties, so þat it hath als mochel abouen as it hath
benethen. After this I haue gon toward the parties 16
MERIDIONALES, þat is toward the south And I haue founden
þat in lybye men seen first the sterre ANTARTYK. And
so fer I haue gon more forth in þo contrees þat I haue
founde þat sterre more high, so þat toward the high lybye 20
it is .xviij. degrees of heghite + certeyn mynutes, of the
whiche .lx. mynutes maken a degree. After goynge be
see + be londe toward this contree of þat I haue spoke
+ to oþer yles + londes bezonde þat contree I haue founden 24
the sterre ANTARTYK of .xxxiiij. degrees of heghite + mo
mynutes. And 3if I hadde had companye + schippyng
for to go more bezonde I trowe wel in certeyn þat wee
scholde haue com aH the roundness of the firmament aH 28
aboute. For as I haue seyde 3ou befor the half of the
firmament is betwene þo .ij. sterres, The whiche halfondeH
I haue seyn. And of the toper halfondeH I haue seyn
toward the north vnder the TRANSMOUTANE .lxij. degrees 32
+ .x. mynutes, And toward the partie MERIDIONALE I haue
[seyn]⁽²⁾ vnder the antartyk .xxxiiij. degrees + .xvj. mynutes,
And þanne the halfondeH of the firmament in aH ne
holdeth not but .ix. degrees. And of þo .ix. I haue seen 36

(1) Missing, C.

(2) been, C.

.lxij. on þat o part t .xxxiiij. on þat oþer part þat ben .^{xx}liij. [f fol. 76 a]
 t .xv. degrees t nyȝt the halfondeH of a degree. And so
 þere ne fayleth but þat I haue seen aH the firmament saf
 4 .^{xx}liij. t .iiij. degrees t þe halfondeH of a degree And þat is
 not the fourthe partie of the firmament, For the .iiij.
 partie of the roundness of the firmament holt .^{xx}liij. t .x.
 degrees, So þere fayleth but .v. degrees t an half of the
 8 fourthe partie. And also I haue seen the .iiij. parties I have
 of aH the roundeness of the firmament t more ȝit .v. therefore
 degrees t an half, Be the whiche I seye ȝou certeynly, þat seen three-
 men may envirowne aH the erthe of aH þe world as wel quarters of
 12 vnder as abouen t turnen aȝen to his contre þat hadde the sky.
 companye t schippyng t conduyt. And aHweys he
 scholde fynde men londes t yles as wel as in this contree,
 For ȝee wyten weH þat þei þat ben toward the antartyk
 16 þei ben streght feet aȝen feet of hem þat dwellen vnder Doctryne
 the TRANSMONTANE also wel as wee t þei þat dwellyn of the
 vnder vs ben feet aȝenst feet. For aH the parties of Antipodists
 see t of lond han here appositees habitables or trepass- defended.
 20 ables t [yles]⁽¹⁾ of pis half t beyondhalf. And wyteth
 wel þat after þat þat I may perceyue t comprehende the
 londes of PRESTRE IOHN Emperour of Ynde ben vnder
 vs. For in goynge from Scotlond or from Englond toward
 24 Ierusalem men gon vpward alweys, For oure lond is in the
 lowe partie of the erthe toward the west And the lond of
 PRESTRE IOHN is the lowe partie of the erthe toward
 the Est and han there the day whan wee haue the nyȝt;
 28 And also high to the contrarie þei han the nyȝt whan
 wee han the day. For the erthe t the see ben of round
 forme and schapp as I haue seyd befor And þat þat men
 gon vpward ²to o cost, men gon downward to another [f fol. 76 b]
 32 cost. Also ȝee haue herd me seye þat IERUSALEM is in
 the myddes of the world t þat may men preuen t schewen
 þere be a spere þat is right into the erthe vpon the hour of
 mydday whan it is EQUINOXIVM, þat scheweth no schadwe
 36 on no syde. And þat it scholde ben in the myddes of

(1) þei, MS.

The Holy City is as far from the eastern as from the western limit of the earth.

A traveller having searched the world, finally found himself where his own language was spoken

If he had proceeded further, he would have reached his home, but he went back.

Later on, visiting Norway, he identified the very island.

[fol. 77 a]

The people of our Antipodes need not fall into the sky any more than we do.

the world Dauid wytnesseth it in the psauter where he seyth: *DEUS OPERATUS EST SALUTEM IN MEDIO TERRE.* þanne þei þat parten fro þo parties of the west for to go toward *IERUSALEM*, als many iorneyes as þei gon 4 vpward for to go thider, in als many iorneyes may þei gon fro *IERUSALEM* vnto oper confynyes of the superficialtee of the erthe bezonde. And whan men gon bezonde þo iorneyes toward ynde t to the foreyn yles, 8 aȝ is envyronynge the roundnesse of the erthe t of the see vnder oure contrees on this half. And perfore hath it befallen many tymes of o þing þat I haue herl cownted whan I was 3ong, how a worthi man departed somtyme 12 from oure contrees for to go serche the world, And so he passed ynde t the yles bezonde ynde where ben mo þan .v. M. yles. And so longe he wente be see t lond t so enviroound the world be many seisons, þat he fond 16 an yle where he herde speke his owne langage, callynge on oxen in the plowgh suche wordes as men speken to bestes in his owne contree, Where of he hadde gret meruayle, for he knew not how it myghte be. But I 20 seye þat he had gon so longe be londe t be see, þat he had envyround aȝ the erthe, þat he was comen aȝen enviroounynge þat is to seye goynge aboute vnto his owne marches. t 3if he wolde haue passed forth, (1) he had 24 founden his contre¹ and his owne knoueleche. But he turned aȝen from þens fro whens he was come fro t so he loste moche peyneful labour, as himself seyde a gret while after þat he was comen hom. For it befell after 28 þat he wente in to Norweye and þere tempest of the see toke him and he arryued in an yle And whan he was in þat yle he knew wel þat it was the yle where he had herl speke his owne langage before, t the callynge of 32 oxen at the plowgh, t þat was possible þinge. But how it semeth to symple men vlnerned þat men ne mowe not go vnder the erthe t also þat men scholde falle toward the heuene from vnder. But þat may not be vpon less 36

(1) til, C.

pan wee mowe falle toward heuene fro the erthe where
 wee ben. For fro what partie of the erthe pat man dueH
 ouper abouen or benethen it semeth alweys to hem pat
 4 duellen pat bei gon more right pan ony oþer folk And
 right as it semeth to vs pat bei ben vnder vs, right so it
 semeth hem pat wee ben vnder hem. For ȝif a man
 myghȝte falle fro the erthe vnto the firmament, he grettere
 8 resoun the erthe þ the see pat ben so grete þ so heuy
 scholde fallen to the firmament, but pat may not be And
 þefore seith oure lord god: NON TIMEAS ME QUI SUSPENDI
 TERRAM EX NICHILO. And aH be it þat it be possible
 12 þing pat men may so envyrone aH the world, natheles
 of a .M. persones on ne myghȝte not happen to returnen
 in to his contree. For, for the gretness of the erthe
 þ of the see men may go be a .M. and a .M. other
 16 weyes, pat noman cowde redye him þerfitely toward the
 parties þat he cam fro, but ȝif it were be aventure þ
 happ or be the grace of god. For the erthe ¹is fuH
 large þ fuH gret þ holt in roundness þ aboute envyrone
 20 he abouen þ be benethen .xx. M.CCCC. þ .xxv. myles,
 after the opynyoun of olde wise astronomeres. And
 here seyenges I repreue nought, But after my lytyH wytt
 it semeth me, sauynge here reuerence, þat it is more. And
 24 for to haue better vndirstondynge I seye þus: Be þer
 ymagyned a figure þat hath a gret compas þ aboute the
 poynt of the gret compas þat is clept the centre be made
 another litiH compas. þan after be the gret compas
 28 devised be lynes in manye parties And þat aH the lynes
 meeten at the centre, so þat in as many parties as the
 grete compas schal be departed, in als manye schaff he
 departed the litiH þat is aboute the centre, aH be it
 32 þat the spaces ben leise. Now þanne, be the gret compas
 represented for the firmament And the litiH compas
 represented for the erthe. Now þanne, the firmament is
 deuysed be Astronomeres in .xij. signes and euery signe
 36 is deuysed in .xxx. degrees, þat is .CCC. þ .lx. degrees
 þat the firmament hath a bouen. Also be the erthe

Each nation
 imagines
 itself to
 stand
 upright, and
 all others to
 go topsy
 turvy.

The
 difficulty
 in a voyage
 round the
 earth is to
 find one's
 way back.

[fol. 77 v]

The earth's
 circumfer-
 ence is
 20,425 miles.

The celestial
 and terres-
 trial circles
 are divided
 into 360
 degrees.

One terres-
trial degree
is 600
furlongs.

The round-
ness of the
earth is
31,500
miles.

The lands
of the
extreme
West lie
outside the
climates.
[1 fol. 78 a]

deuysed in als many parties as the firmament & lat euery
partye answerē to a degree of the firmament. And
wyteth it wel þat after the Auctoures of Astronomey
.DC. furlonges of erthe answeren to a degree of the 4
firmament And þo ben .iiij. .vij. Mit. & .iiij. furlonges.
Now he þat here multiplyed be .CCC. sitthes & .lx. & þan
pei ben .xxxj. M^t. & .DC. myles, euery of .viij. furlonges,
after myles of oure contree. So moche hath the erthe in 8
roundness & of heghte environn after myn opynyoun &
myn vndirstondynge. And ȝee schuſt vndirstonde þat after
the opynyoun of olde wise ¹Philosophres & Astronomeres
oure contree ne Ireland ne Wales ne Scotland ne Norweye 12
ne the oþer yles costynge to hem ne ben not in the
superficyalte cownted abouen the erthe, as it schewep
be aft the bokes of Astronomey. For the superficialtee
of the erthe is departed in .vij. parties for the .vij. 16
planetes And þo parties ben clept clymates. And oure
parties be not of the .vij. clymates, for pei ben de-
scendynge toward the west betwene high toward the
roundness of the world, & pere ben the yles of ynde, 20
And pei ben aȝenst vs þat ben in the lowe contree,
& the .vij. clymates strecchen hem environynge the
world.

CH. XXII. OF THE PALAYS OF THE KYNG OF THE YLE
OF IAUA; OF THE TREES þAT BEREN MELE,
HONY, WYN & VENYM, & OF OTHERE
MERUAYLLES & CUSTOMS VSED IN THE
YLES MARCHINGE þERE ABOUTEN.

The people
of Cinnabar
are tattooed.

BESYDE þat yle þat I haue spoken of pere is another 24
yle þat is clept SUMOBOR þat is a gret yle & the
kyng þereof is right myghty. The folk of þat yle maken
hem alweys to ben marked in the visage with an hote
yren bothe men and womenen for gret nobless, for to ben 28

- known from *oper* folk, for *pei* holden himself most noble
 + most worthi of aH the world. And *pei* han werre
 aHweys *with* the folk *pat* gon aH naked. And faste besyde
 4 is another yle *pat* is clept BETEMGA *pat* is a gode yle + a
 plentyfous. And many *oper* yles ben *pere* aboute where
pere ben many of dyuerse folk of the whiche it were to
 longe to speke of aH. But fast besyde *pat* yle for to passe
 8 be see is a gret yle + a gret contree *pat* men clepen IAU
 + it is nygh .ij. M. myle in circuyt. And the kyng of *pat*
 contree is a fuH gret lord + a riche + a myghty And
 hath vnder him .vij. *oper* kynges of .vij. *oper* yles abouten
 12 hym. ¹This yle is fuH wel enhabyted + fuH wel manned,
pere growen aH maner of spicerie more plentyfouslich
 pan in any *oper* contree, As of gyngeuere, clowegylofres,
 canoH, zedewaH, notemuges + maces. And wyteth wel
 16 *pat* the notemuge bereth the maces, For right as the note
 of the haseH hath an husk *with*outen, *pat* the note is
 closed in til it be ripe + after falletH out, right so it is of
 the notemuge + of the maces. Manye *oper* spices + many
 20 *oper* godes growen in *pat* yle, For of aH ping is *pere*
 plentee saf only of wyn. But *pere* is gold + siluer gret
 plentee. And the kyng of *pat* contre hath a paleys fuH
 noble + fuH merueyllous + more riche pan any in the
 24 world, For aH the degrez to gon vp in to halles + chambres
 ben on of gold, an*oper* of syluer. And also the paumentes
 of halles + chambres ben aH square on of gold + an*oper* of
 syluer + alle the walles *with*inne ben couered *with* gold
 28 + syluer in fyn plates. And in *fo* plates ben stories +
 batayles of kuyghtes enleved + the crounes + the cercles
 abouten here hedes ben made of precious stoncs + riche
 perles + grete. And the halles + the chambres of the
 32 palays ben aH couered *with*inne *with* gold + syluer, so
pat noman wolde trowe the richness of *pat* palays but he
 had seen it. And witeth wel *pat* the kyng of *pat* yle is
 so myghty *pat* he hath many tynes ouercomen the grete
 36 CANE of CATHAY in bataylle, *pat* is the most gret
 Emperour *pat* is vnder the firmament ou*per* bezonde the

Java is
powerful,

[1 fol. 78 b]

and rich
in spices.

Mace is the
husk of
nutmeg.

The steps
and floors of
the king's
palace are
gold and
silver.

Figures
embossed
on the walls.

Wars
between the
king of
Java and
the Great
Chan.

see or on this half. For þei han had oftentyne werre
 betwene hem, because þat the grete CANE wolde constrey-
 [1 fol. 79 a] ¹nen him to holden his lond of him, but þat oþer at all
 tymes defendeth him wel azenst him. After þat yle in 4
 goynge be see men fynden another yle gode & gret þat
 men clepen PATHEN, þat is a gret kyngdom full of faire
 cytees & full of townes. In þat lond growen trees þat
 heren mele wherof men maken gode bred & white & of 8
 gode sauour And it semeth as it were of whete, but it is
 not allynges of such sauour. And þere ben oþer trees
 þat heren hony gode & swete And oþer trees þat beren
 venym azenst the whiche þere is no medicyne but [on] 12
 And þat is to taken here propre leues & stampe hem &
 Homeo-
 pathy. ^{temper} him with water & þan drynke it And eft he schaff
 dye, for triacle wil not awaylle ne non oþer medicyne.
 Attempt of
 the Jews to
 poison
 Christ-
 endom. Of this venym the Iewes had let sechen of on of here 16
 frendes for to enpoysone all cristiantee as I haue herd
 hem seye in here confessioun before here dyenge. But
 thanked be all myghty god þei fayleden of hire purpos
 but allweys þei maken gret mortalitee of poeple. And 20
 oþer trees þer ben also þat beren wyn of noble sentement.
 And 3if zou lyke to here how the mele cometh out of the
 trees I schaff seye zou. Men hewen the trees with an
 hachet all aboute the fote of the tree til þat the bark 24
 be perced in many parties & þan cometh out þerof a
 thikke lykour, the whiche þei resceyuen in vesselles &
 dryen it at the hete of the sonne. And þan þei han it to
 A gum
 oozes from
 holes in the
 barks, and
 is ground
 into flour.
 [2 fol. 79 b] a mylle to grynde And it ²becometh faire mele & white. 28
 And the hony & the wyn & the venym ben drawen out of
 oþer trees in the same manere & put in vesselles for to
 kepe. In þat yle is a ded see þat is a lake þat hath no
 ground And 3if ony thing falle in to þat lake it schaff 32
 neuere comen vp azen. In þat lake growen reedes þat ben
 Long canes. cannes þat þei clepen THABY þat ben ^u.xxx. fadme long
 And of peise cannes men maken faire houses. And þer
 ben oþer canes þat ben not so longe þat growen nere the 36
 lond & han so longe rotes]at duren wel a .iiij. quarteres of

a furlong ore more. And at the knottes of þo rotes men
 fynden precious stones þat han gret vertues And he þat
 bereth ony of hem vpon him, yren ne steel ne may not
 4 hurt him ne drawe no blod vpon him And perfore þei þat
 han þo stones vpon hem figheten fuþ hardlyly bothe on see &
 lond For men may not harmen [hem] on no partye. And
 perfore þei þat knowen the manere & schuþ fighite with
 8 hem þei schoten to hem arwes & quarelles withouthen yren
 or steel & so þei hurten hem & sleen hem. And also of
 þo cannes þei maken houses and schippes & oper thinges
 as wee han here makynge houses and schippes of oke or of
 12 ony oper trees. And deme noman þat I seye it but for a
 truffuþ, for I haue seen of þo cannes with myn owne
 eyzen fuþ many tymes lyggynge vpon the Ryuere of þat
 lake, of the whiche .xx. of oure felowes ne mygheten not
 16 liften vp ne beren on to the ertlic. After this ¹yle men
 gon be see to anoper yle þat is clept CALONAK & it is a
 fair lond & a plentifulous of godes. And the kyng of þat
 contrey hath als many wyfes as he wole For he maketh
 20 serche aþ the contree to geten him the fairest maydens
 þat may ben founde & maketh hem to ben brought before
 him And he taketh on o nyght & anoper a noþer nyght &
 so forth contynuelly sewyng, so þat he hath a .M. wyfes
 24 or mo. And he liggeth neuer but o nyght with on. of
 hem & anoper nyght with a noþer, but 3if þat on happene
 to ben more lusty to his plesance þan another. And
 perfore the kyng geteth fuþ many children, sumtyme an
 28 .C. sumtyme an .CC. & sumtyme mo. And he hath also
 into a .xiiij. Mit Olifauntz or mo, þat he maketh for to
 ben brought vp amanges his vileynes be aþ his townes.
 For in cas þat he had ony werre azenst ony oper kyng
 32 aboute him þanne [he] maketh certeyn men of armes for
 to gon vp in to the castelles of tree made for the werre
 þat craftylly ben sett vpon the Olifantes bakkes, for to
 fyghten azen hire enemyes, & so don oper kynges pere
 36 aboute. For the maner of werre is not pere as it is here

Precious
stones found
on the roots
of canes.

Neither iron
nor steel
can hurt
those that
wear them.

I have seen
giant canes
with my
own eyes.

[1 fol. 80a]

The king of
Calonak has
more than
a thousand
wives.

He has as
many as two
hundred
children,
and 14,000
tame
elephants.

Castles put
on elephants
in war time.

Each species
of fish comes
to land
once a year.
[1 fol. 80 b]

They stay
three days,
till every
man has
plenty.

Each species
of fish does
the same for
three days.

The natives
believe that
the fishes
honour their
king for re-
producing
his kind.

[2 fol. 81 a]

This miracle
is against
nature.

or in oper contrees, no the ordynance of werre nouper.
And men clepen the Olifantes WARKES. And in þat yle
þere is a gret meruayle more to speke of þan in any oper
partie of the world: For aȝ manere of fissches þat ben 4
þere in the see abouten hem comen ones in the ȝeer eȝhe
1 manere of dyuerse fissches, on maner of kynde after oȝher,
t þei casten hem self to the see banke of þat yle, so gret
plentee t multitude þat noman may vnnothe see but fissch 8
t þere þei abyden .iiij. dayes and euery man of the contree
taketh of hem als many as him lyketh, And after þat
maner of fissch after the thridde day departeth t goth
into the see. And after hem comen another multitude of 12
fysch of anoper kynde t don in the same maner as the
firste diden oper .iiij. dayes. And after hem anoper tiȝ
aȝ the dyuerse maner of fissches han ben þere t þat men
han taken of hem þat hem lyketh. And noman knoweth 16
the cause wherfore it may ben, But þei of the contree
seyȝ þat it is for to do reuerence to here kyng þat is
the most worthi kyȝ þat is in the world as þei seyȝ, be
cause þat he fulfilleth the commandement þat god bad to 20
ADAM t EVE whan god seyde: CRESCITE ET MULTIPLI-
CAMINI ET REplete TERRAM. And for because þat he
multiplieth so the world with children perfore god sendeth
him so the fissches of dyuerse kyndes of aȝ þat ben in 24
the see, to taken at his wille for him t aȝ his peple.
And perfore aȝ þe fissches of the see comen to maken him
homage as the most noble t excellent kyng of the world
t þat is best beloued with god als þei seyȝ. I knowe not 28
the resoun whi it is but god knoweth. But this me
semeth 2 is the moste merueylle þat euere I saugh, For
this mervaylle is aȝenst kynde t not with kynde, þat the
fissches þat han freedom to environ aȝ the costes of the 32
see at here owne list comen of hire owne wiȝ to profren
hem to the detȝ withouten constreynynge of man. And
perfore I am syker þat this may not ben withouten a gret
tokene. þere ben also in þat contree a kynde of SNAYLES 36
þat ben so grete þat many persones may loggen hem in

- hire schelles, as men wolde don in a lityH hous, And
 oper snayles pere ben pat ben fuH grete, but not so huge
 as the oper. And of peise snayles t of gret white
 4 wormes pat han blake heles pat ben als grete as a mannes
 thigh t somme lesse as grete wormes pat men fynden pere
 in wodes men maken Vjaunde RiahH for the kyng t for
 oper grete lordes. And zif a man pat is maryed dye in
 8 pat contree, men buryen his wif with him aH quyk, For
 men seyn pere pat it is resoun pat sche make him com-
 panye in pat oper world as sche did in this. From pat
 contree men gon be the see ocean be an yle pat is clept
 12 CAFFOLOS. Men of pat contree whan here frendes ben
 seke pei hangen hem vpon trees t seyn pat it is better pat
 briddes pat ben Angeles of god eten hem pan the foule
 wormes of the erthie. From pat yle men gon to another
 16 yle where the folk ben of fuH cursed kynde for pei norys-
 schen 1 grete dogges t techen hem to strangle here frendes
 whan pei ben syke, for pei wil nought pat pei dyen of
 kyndely deth, for pei seyn pat pei scholde suffren to
 20 gret peyne zif pei abyden to dyen be hemself as nature
 wolde. t whan pei ben pus enstrangled pei eten here
 flesch in stede of venysoun. Afterward men gon be
 many yles be see vnto an yle pat men clepen MILKE t
 24 pere is a fuH cursed peple for pei delyten in nothing more
 pan for to fighten and to sle men And pei drynken
 gladlyest mannes blood the whiche pei clepen DIEU, And
 the mo men pat a man may slee, the more worschipe he
 28 hath amonges hem. And zif .ij. persones ben at debate
 t perauenture ben accorded be here frendes or be sum of
 here alliance, it behoueth pat euery of hem pat schuH
 ben accorded drynke of operes blood, And eH the accord
 32 ne the alliance is noght worth ne it schaff not be no
 reprof to him to breke the alliance t the acord, but
 zif euery of hem drynke of operes blood. t from pat
 yle men gon be see from yle to yle vnto an yle pat is
 36 clept TRACODA, where the folk of pat contree ben as
 bestes t vuresonable t duellen in caves pat pei maken

The shells
 of snails are
 large enough
 to hold
 several
 people.

Large white
 worms
 supply meat
 for a king.

Widows are
 buried alive
 with their
 dead
 husbands.

In Caffo, the
 sick are
 hanged, as
 food for
 birds, who
 are angels
 from
 heaven.

Elsewhere,
 dogs are
 trained to
 strangle the
 sick, to save
 them from
 pain.

[1 fol. 81 b]

In Milke,
 human
 blood is
 drunk.

Treaties are
 sanctified
 by the
 drinking
 of blood.

In Tracoda
 are cave-
 dwellers,
 who hiss
 like snakes.

in the ertlie for þei haue no wytt to maken hem houses.
 And whan þei seen ony men passynge þorgh here contrees
 þei hyden hem in here caves. And þei eten flessch of
 [1 fol. 82 a] serpentis & þei eten but litil & þei spoken nought¹ but 4
 þei hissen as serpentis don And þei sette no prys be
 The precious
 stone Traco-
 don has
 40 colours.
 non aueer ne ricchess, but only of a precyous ston þat is
 amonges hem þat is of .lx. coloures; And for the name of
 the yle þei clepen it TRACODON. And þei louen more þat 8
 ston þan ony thing ell And ȝit thei knowe not the vertue
 þereof but þei coueyten it & louen it only for the beautee.
 After þat yle men gon be the see ocean be many yles
 vnto an yle þat is clept NACUMERA þat is a gret yle & 12
 good & fayr. And it is in kompas aboute more þan a .M.
 myle & all the men & wommen of þat yle han houndes
 hodes and þei ben clept CANOPHOLOS & þei ben full
 resonable & of gode vnderstondynge, saf þat þei wor- 16
 schipen an ox for here god. And also euerych of hem
 bereth an ox of gold or of syluer in his forhed in tokene
 þat þei louen wel here god. And þei gon all naked
 saf a lityh clout þat þei coueren with here knees & hire 20
 membris. þei ben grete folk & wel fyghtynge & þei han
 a gret targe þat couereth all the body & a spere in here
 hond to fighthe with. And ȝif þei taken ony man in
 bataylle anon þei eten him. The kyng of þat yle is full 24
 riche & full myghty & right deuout after his lawe And
 he hathi abouten his nekke .ccc. perles oryent gode &
 grete & knotted as PATER NOSTRES here of Amber. ² And
 in maner as wee seyn oure PATER NOSTRE & oure AVE 28
 MARIA, cowntyng the PATER NOSTRES, right so this kyng
 seythi every day deuoutly .ccc. preyeris to his god or þat
 he ete. And he bereth also aboute his nekke a RUBYE
 oryent noble & fyn þat is a fote of lengthe & fyve fyngres 32
 large. And whan þei chesen here kyng þei taken him
 þat rubye to beren in his hond And so þei leden him
 rydyng all abouten the cytee And fro þens fromward
 þei ben all obeyssant to him. And þat rubye he schaff 36
 bere allwey aboute his nekke, For ȝif he hadde not þat

In Nacu-
 mera live
 the Cyno-
 cephal.

They
 worship
 an ox.

Their loin-
 cloths
 and
 weapons.

How their
 king tells
 his beads.

[3 fol. 82 b]

The royal
 ruby a foot
 long.

- rubye vpon him men wolde not holden him for kyng.
 The grete CANE of CATHAY hathi gretly coueyted þat
 RUBYE but he myghite neuer han it for werre ne for no
 4 maner of godes. This kyng is so rightfuh þ of equitye Robbery
 in his doomes þat men may go sykerlych porghout all his unknown
 contree t here with him what him list, þat noman schaff there
 ben hardy to robben him, And 3if he were, the kyng
 8 wolde iustifye[u] anon. Fro this lond men gon to anoper
 yle þat is clept SILHA t it is weh a .Decc. myles aboute. Silha or
 In þat lond is full mocheff wast, for it is full of serpentes Ceylon.
 of dragouns t of COKADRILLES þat noman dar duelle
 12 pere. þeise COCODRILLES ben serpentes 3alowe t rayed The
 abouen t han .iiij. feet t schorte thyes t grete nayles as crocodiles.
 clees or talouns. ¹ And pere ben somme þat han .v. fadme [1 fol. 83 a]
 in leugthe t summe of .vj. t of .viiij. t of .x. And
 16 whan þei gon be places þat ben grauelly, it semetli as
 pough men hadde drawn a gret tree porgh the grauelly
 place. And pere ben also many wylde bestes t nannelych
 of OLYFAUNTES. In þat yle is a gret mountayne t in
 20 myddl place of the mount is a gret lake in a full faire
 pleynd t pere is gret plente of water. And þei of the
 contree seyn þat ADAM t EVE wepten vpon þat mount The lake
 an .c. 3eer whan þei weren dryuen out of paradys And filled with
 24 þat water þei seyn is of here teres, For so moche water Adam and
 þei wepten þat made the forseyd lake. And in the botme Eve's tears.
 of þat lake men fynden many precious stones t grete Precious
 perles. In þat lake growen many reedes t grete cannes stones at its
 28 And pere withinne ben many COCODRILLES t serpentes t bottom.
 grete waterleches. And the kyng of þat contree ones
 euery 3eer 3euethi love to pore men to gon in to the lake
 to gadre hem precyous stones t perles be weye of almess The poor
 32 for the loue of god þat made ADAM. And all the 3eer gather the
 men fynde ynowe. And for the vermyn þat is withinne stones.
 þei anoynte here armes t here thyes t legges with an They anoint
 oynement made of a ping þat is clept LYMONS þat is a their bodies
 36 manere of fruyt lych smale pesen, And þanne haue þei against
 venomous
 beasts.

no drede of no Cocodrilles ne of non oper venymous
 [1 fol 83 b] vermyyn. This water ¹reyneth flowynge & ebbynge be a
 syde of the mountayne & in þat ryuer men fynden
 precious stones & perles gret plente. And men of þat 4
 yle seyn comonly þat the serpentis & the wilde bestes
 of þat contree ne wil not don non harm ne touchen with
 They beasts attack no
 strangers. enyH no strange man þat entreth in to þat contree, but
 only to men þat ben born of the same contree. In þat 8
 contree & opere þere abouten þere ben wyld gees þat han
 .ij. hedes And þere ben lyouns all white & als grete as
 oxen & many othere dyuerse bestes & foules also þat be
 not seyn amouges vs. And witeth wel þat in þat contree 12
 & in opere yles þere abouten the see is so high þat it
 semeth as pough it henge at the clowdes & þat it wolde
 coueren all the world; And þat is gret meruaylle þat it
 The sea hangs from
 the clouds. myghte be so, saf only the wiH of god, þat the eyr sus- 16
 teyneth it. And perfore seyth Dauid in the psautere:
 MIRABILES ELACIONES MARIS.

Ch. xxiii. HOW MEN KNOWEN BE THE YDOLE, 3IF THE
 SIKE SCHALL DYE OR NON; OF FOLK OF
 DYUERSE SCHAP AND MERUEYLOUSLY DIS-
 FIGURED, AND OF THE MONKES þAT 3EUEEN
 HIRE RELEEF TO BABEWYNES, APES & MAR-
 MESETTES & TO OPER BESTES.

FROM þat yle in goynge be see toward the south is
 anoper gret yle þat is clept DONDUN. In þat yle 20
 ben folk of dyuerse kyndes so þat the fader eteth the
 In Dondyn
 one relative
 eats another. sone, the sone the fader, the husbonde the wif & the wif
 the husbonde. And 3if it so befall þat the fader or
 [2 fol. 84 a] moder ² or ony of here frendes ben seke anon the sone 24
 goth to the prest of here lawe & preyeth him to aske the
 The idols
 are con-
 sulted about
 diseases. ydole 3if his fader or moder or frend schall dye on þat
 eyH or non. And þan the prest & the sone gon togydere

before the ydole & knelen full deuoutly & asken of the
ydole here demande. And ȝif the deuyh þat is withinne
answere þat he schaff lyue þei kepen him wel, And ȝif
4 he sȝe þat he schaff dye þan the prest goth with the
sone with the wif of him þat is seek & þei putten here
hondes vpon his mouth & stoppen his breth & so þei sleen
him. And after þat þei choppen aH the body in smale
8 peeces & preyen aH his frendes to comen & eten of him
þat is ded & þei senden for aH the mynstraH of the
contree & maken a solempne feste. And whan þei han
eten the flesch þei taken the bones & buryen hem &
12 syngen & maken gret melodye. And alle þo þat ben of
his kyn or pretenden hem to ben his frendes, & þei come
not to þat feste þei ben reprevud for euere more & schamed
& maken gret dool, for neuere after schuff þei ben holden
16 as frendes. And þei seyn also þat men eten here flesch
for to delyueren hem out of payne, For ȝif the wormes of
the erthe eten hem the soule scholde suffre gret payne as
þei seyn & namely whan the flesch is tendre & megre
20 1þanne seyn here frendes þat þei don gret synne to leten
hem haue so long langure to suffre so moche payne
withoute resoun. And whan þei fynde the flessch fatte
þan þei seyn þat it is wel don to senden hem sone to
24 paralyse & þat þei haue not suffred him to longe t[o] endure
in payne. The kyng of this yle is a ful gret lord & a
myghty & hath vnder him .liij. grete yles þat ȝeuen
tribute to him. And in euerych of thoise yles is a kyng
28 crowned & aH ben obeyssant to þat kyng And he hath in
þo yles many dyuerse folk. In on of peise yles ben folk
of gret stature as geauntes & þei ben hidouse for to loken
vpon & þei han but on eye & þat is in the myldyH of the
32 front & þei eten no ping but raw flesch & raw fyssch.
And in anoper yle toward the south duellen folk of foul
stature & of cursed kynde, þat han non hedes & here eyen
ben in here scholdres And here mouth is croked as an
36 hors schoo & þat is in the myddes of here brest. And in

The funeral
feast.

The human
body should
not feed
worms.

[1 fol. 84b]

One-eyed
giants.

Headless
men with
crooked
mouths;

anoper yle also *ben* folk *pat* han non hedes t here eyen
 others with
 mouths
 behind their
 backs.
 Noseless
 men.
 t here mouth *ben* behynde in here schuldres. And in
 anoper yle *ben* folk *pat* han the face aH platt aH pleyn
 withouten nese t withouten month, but *pei* han .ij. smale 4
 holes aH rounde in stede of hire eyen t hire mouth is
 platt also withouten lippes. And in anoper yle *ben* folk
 of foul fasceoun t schapp ¹ *pat* han the lippe aloue the
 mouth so gret *pat* whan *pei* slepen in the sonne *pei* 8
 keneren aH the face with *pat* lippe. And in anoper yle
per *ben* lityH folk as dwerghes t *pei* *ben* to so meche as
 the PYGMEYES t *pei* han no mouth, but in stede of hire
 mouth *pei* han a lytyH round hole. And whan *pei* schuh 12
 eten or drynken *pei* taken þorgh a pipe or a penne or
 such a þing and sowken it in, for *pei* han no tonge
 t þerfore *pei* speke not, but *pei* maken a maner of hiss-
 ynge as a nadder doth t *pei* maken signes on to anoper 16
 as monkes don, be the whiche euery of hem vnderstondeþ
 oper. And in anoper yle *ben* folk *pat* han grete eres t
 longe, *pat* hangen down to here knees. And in anoper
 yle *ben* folk *pat* han hors feet t *pei* *ben* stronge t myghty 20
 and swift renneres for *pei* taken wyld bestes with ren-
 nyng t eten hem. And in anoper yle *ben* folk *pat* gon
 vpon hire hondles t on hire feet as bestes t *pei* *ben* aH
 skynned t fedred t *pei* wole lepen as lightly into trees t 24
 fro tree to tree as it were squyrelles or apes. And in
 anoper yle *ben* folk *pat* *ben* bothe man t womman t *pei*
 han kynde of *pat* on t of *pat* oper t *pei* han but o pappe
 on the o syde t on *pat* oper non And *pei* han membres 28
 of generacioun of man t womman t *pei* vsen bothe whan
 hem list ones *pat* on t anoper tyme *pat* oper. And *pei*
 geten ² children whan *pei* vsen the membre of man t *pei*
 bere children whan *pei* vsen the membre of womman. 32
 And in anoper yle *ben* folk *pat* gon aH weys vpon here
 knees ful meruey[l]ously ⁽¹⁾ t at euery pas *pat* *pei* gon it
 semeth that *pei* wolde falle t *pei* han in euery foot .viij.
 toos. Many oper dyuerse folk of dyuerse natures *ben* pere 36

(1) merueyslously, C.

- in oper yles abouten, of the whiche it were to longe to
 tell & perfore I passe ouer schortly. From peise yles in
 passynge be the see ocean toward the est be many
 4 iourneyes men fynden a gret contree & a gret kyngdom Kingdom of
Mancy.
 pat men clepen MANCY & pat is in ynde the more. And
 it is the beste lond & on the fairest pat may ben in aȝ
 the world & the most delectable & the most plentiful of
 8 aȝ godes pat is in power of man. In pat lond dwellen
 many cristene men & sarrazynes, for it is A gode contree
 & a gret And pere ben june mo þan .ij. M. grete cytees
 & riche withouten oper grete townes. And pere is more
 12 plentee of peple pere þan in any oper partie of ynde for
 the bountee of the contree. In pat contree is no nedly man
 ne non pat goth on beggyng. And þei ben fuȝ faire
 folk, but þei ben aȝ pale And the men han thynne Sparse hair
and beards
of the
people.
 16 berdes & fewe heres, but þei ben longe; But vnethie hath
 any man passynge .i. heres in his berd & on heer sitt
 here, anoper pere, as the berd of a lyberd or of a catt.
 In pat lond ben many fairere wommen þan in any oper
 20 contree bezonde the see And perfore ¹ men clepen pat lond [1 fol. 86 a]
 ALBANYE because pat the folk ben white. And the chief
 cytee of that contree is clept LATORYN & it is a iourneye The capital.
 from the see And it is moche more þan PARYS. In pat
 24 cytee is a gret ryuere berynge schippes pat gon to alle the
 costes in the see. No cytee of the world is so wel stored
 of schippes as is pat And aȝ þo of the cytee & of the
 contre [worschipen] ⁽¹⁾ ydoles. In pat contree ben double
 28 sithes more [bridles þan] ben here: pere ben white gees
 rede aboute the nekke & þei han a gret crest as a cokkes
 comb vpon hire hedes And þei ben meche more pere þan
 þei ben here & men byen hem pere aȝ quykk right gret
 32 chepe. And pere is gret plentee of neddres of whom White and
crested
geese.
 men maken grete festes & eten hem at grete sollempnytees,
 And he pat maketh pere a feste, be it neuere so costifous
 & he haue no neddres he hath no thank for his trauaylle. Adders are
a great
delicacy.

(1) Words between brackets here and on p. 136 missing because the parchment is torn.

Many gode cytees *pere* ben in *pat* contree & men han gret
 plentee & gret chep of aH wyne & vitailles. In *pat*
 contree ben manye chirches of religious men & of here
 lawe And in þo chirches ben ydoles als grete as geauntes 4
 And to theise ydoles þei zeuen to ete at grete festyfull
 dayes in this manere: þei bryngen before hem mete aH
 soden, als hoot as þei comen fro the fuyr & þei leten the
 smoke gon vp towardes the ydoles And þan þei seyn *pat* 8
 the ydoles han eten & þan the religious men eten the
 mete afterwarles. In *pat* contree ¹ben white HENNES
 withouten fetheres, but þei beren white wolle as scheep
 don here. In *pat* contree wommen *pat* ben vnmayed 12
 þei han tokenes on hire hedes lych coronales to ben
 knowen for vnmayed. Also in *pat* contree *per* ben
 bestes taught of men to gon into watres into Ryueres &
 into depe stankes for to take fysch, the whiche best is 16
 but lytiH & men clepen hem loyres. [t whanne] men
 casten hem in to the water, anon [þei bringen] gret
 fisshes als manye as men wole. And 3if men wil haue
 mo þei cast hem in azen & þei bryngen vp als many as 20
 men list to haue. And fro *pat* cytee passynge many
 iourneyes is anoper cytee on the gretttest of the world
pat men clepen CASSAY *pat* is to seyne the cytee of
 heuene. *pat* cytee is wel a .l. myle aboute & it is 24
 stronglich enhabyted with peple in so moche *pat* in on
 hous men maken .x. housholdes. In *pat* cytee ben .xij.
 principaH gates and before euery gate a .iiij. myle or a
 .iiij. myle in lengthe is a gret toun or a gret cytee. *pat* 28
 cytee sytt vpon a gret lake on the see as doth VENYSE.
 And in *pat* cytee ben mo þan .xij. ¹M. BRIGGES & vpon
 euery brigge ben stronge toures & gode in the whiche
 duellen the warleynes for to kepen the cytee fro the gret 32
 CANE. And on *pat* o part of the cytee renneth a gret
 ryuere aH along the cytee And *pere* duellen cristene men
 & many ²marchauntes & oper folk of dyuerse nacouns
 because *pat* the lond is so good & so plentyfous. And 36

Priests and
idols.Idols fed on
smoke,
priests on
meat.
[1 fol. 86 b]Woolly
hens.Tame
animals
used for
fishing.Cassay or
Hangchow.Its lagoon
and 12,000
bridges.

[2 fol. 87 a]

- pere groweth fuH gode wyn pat men clepen BIGON pat is Good wine
grown
there.
 fuH myghty t gentyH in drynkyng. This is a Cytee
 ryaH where the kyng of MANCY was wont to dweH t
 4 pere duellen many religious men as it were of the ordre
 of frores, for pei ben mendyfauntes. From pat cytee
 men gon he watre solacyng t disportin[g]e hem tiH pei
 come to an Abbeye of monkes pat is faste by pat ben The abbey,
in whose
garden
animals are
kept
 8 gode religious men after here feyth t lawe. In pat
 abbeye is a gret gardyn t a fair where ben many trees of
 dyuerse manere of frutes, And in this gardyn is a lytiH
 hiH fuH of delectable trees; In pat hiH t in pat garlyn
 12 ben many dyuerse bestes, as of Apes, Marmozettes
 Babewynes t many oper dyuerse bestes. And euery day
 whan the Couent of this Abbeye hath eten the Awmener
 let bere the releef to the gardyn t he smyteth on the
 16 garlyn zate with a clyket of syluer pat he holdeth in his
 hond t anon aH the bestes of pe hiH t of dyuerse places
 of the gardyn comen out a .iiij. .M. or a .iiij. Mit. t pei
 comen in gyse of pore men And men zouen hem the releef
 20 in faire vesselles of syluer clene ouergylt. And whan pei
 han eten the monk smyteth eftsones on the gardyn zate
 with the clyket t pan anon aH the bestes retornen azen
 to here places pat pei come fro. And pei seyn pat theise
 24 bestes ben soules of worthi men pat resemblen in lykness
 of po bestes pat ben faire t perfore [pei zeven] ^t (1) hem mete
 for the loue of god. And the oper bestes pat ben foule pei
 seyn ben soules of pore men t of rude comouns; t þus
 28 pei beleuen t noman may putte hem out of þis opynyoun.
 þeise bestes aboueseyd pei let taken whan pei ben zonge
 t norisschen hem so with almess als manye as pei may
 fynde. And I asked hem 3if it had not ben better to
 32 haue zouen pat releef to pore men rathiere þan to po
 bestes And pei answerde me t seyde pat pei hadde no
 pore man amonges hem in pat contree And pough it
 had ben so, pat pore men had ben among hem, 3it were
 36 it gretter Almess to zeuen it to po soules pat don pere The poor
are less
deserving
of alms than
the souls
that do
penance.

(1) Missing, MS.

here penance. Many oper merueylles ben in þat cytee
 ⁊ in the contree pere aboute, þat were to long to tell
 300. Fro þat cytee go men be the contree a .vj.
 iourneyes to anoper cytee þat men clepen CHILENFO, of 4
 the whiche cytee the walles ben .xx. myle aboute. In
 þat cytee ben .lx. brigges of ston so faire þat noman may
 see fairere. In þat cytee was the firste sege of the kyng
 of MANOY for it is a fair cytee ⁊ plentevous of aH 8
 goles. After passe men ouerthwart a gret ryuere þat
 men clepen DALAY ⁊ þat is the grettest ryuere of fressch
 water þat is in the world, For pere as it is most narow
 it is more þan .iiij. myle of brede. An þanne entren 12
 men azen in to the lond of the grete CHANE. þat
 ryuere goth þorgh the lond of PYGMANS, where þat the
 folk ben of lityH stature þat ben but .ij. span long and
 þei ben right faire ⁊ gentyH after here quantytees bothe 16
 the men ⁊ the women. And þei maryen hem whan
 they ben half zere of age ⁊ geten children. And þei
 lyuen not but .vi. zeer or .vij. at the moste And he þat
 lyueth .viii. zeer men holden him pere right passynge 20
 old. þeise men ben the beste worcheres of gold, syluer,
 coutoun, sylk ⁊ of aH suche thinges of ony oper þat ben
 in the world, And þei han often tymes werre with the
 bryddes of the contree þat þei taken ⁊ eten. þis lityH 24
 folk nouper labouren in londes ne in vynes but þei
 han grete men amonges hem of oure stature þat tylen
 the lond ⁊ labouren amonges the vynes for hem. And
 of þo men of oure stature han þei als grete skorn ⁊ 28
 wonder as we wolde haue among vs of geauntes zif þei
 weren amonges vs. þere is a gode cytee amonges opere
 where pere is dwellynge gret plentee of þo lytyH folk
 And it is a gret cytee ⁊ a fair ⁊ the men ben grete þat 32
 duellen amonges hem, But whan þei geten ony children
 þei ben as lityH as the PYGMEYES, And perfore þei ben
 aH for the moste part aH PYGMEYES, for the nature of the
 lond is such. The grete CANE let kepe this cytee full 36
 wel, for it is his. And aH be it þat the PYGMEYES ben

Chilenfo or
Nanking.

Dalay or
Yangtse
Kiang.

The Pyg-
mes' lives
are as short
as their
bodies.

[f fol. 88 a]

They fight
the cranes.

They
despise men
of normal
height.

Normal
people's
children
are born
as Pygmies
there

- lytyh 3it þei ben fuH resonable after here age t conne
 botthen wytt t gode t malice ynow. Fro pat cytee
 gon men be the contree be many cytees t many townes.
- 4 vnto a cytee þat men clepen IANICHAY t it is a noble Yangchow.
 cytee t a riche t of gret profite to the lord. And pider
 go men to sechen marchandise of aH manere of þing.
 þat cytee ¹is fuH moche worth 3erly to the lord of the [1 fol. 88 b]
- 8 contree, For he hath euery 3er to rente of þat cytee as The revenue
 þei of the cyte seyn .l. Mit. CUMANTZ of floreyngs of from that
 gold. For þei cownten þere aH be CUMANZ, And euery city.
 CUMANT is .x. M. [floreyngs] (¹) of gold. Now may men
- 12 wel rekene how moche þat it amounteth. The kyng of
 þat contree is fuH myghty t 3it he is vnder the grete
 CANE And the gret CANE hath vnder him .xij. suche
 prouynces. In þat contree in the gode towns is a gode
- 16 custom, For whoso wil make a feste to ony of his Dinner
 frendes þere ben certeyn jnnes in euery gode town t he parties are
 þat wil make the feste wil sey to the hostellere: Arraye given in
 for me to morwe a gowle dyner for so many folk t telleth hotels.
- 20 him the nombre t deuyseth him the viaundes. And he
 seyth also: þus moche I wil dispende t nomore. And
 anon the hostellere arrayeth for him so faire t so wel t
 so honestly þat þer schaff lakke no thing. And it schaff
- 24 be don sunnere t with lasse cost þan t a man made it
 in his owne hows. And a .v. myle fro þat cytee toward
 the hed of the ryuere of BALAY is anoper cytee þat men
 clepen MENKE. In þat cytee is strong navye of schippes
- 28 and aH ben white as snow of the kynde of the trees Menzu,
 þat þei ben made offe, And þei ben fuH grete schippes Ningpo.
 t faire and wel ordeyned t made with halles t chambres
 t oper cysementes, as pough it were on the lond. Fro
- 32 þens go men be many townes t many cytees þorgh the
 contree vnto a cytee þat men clepen LANTERYNE t it is Lanching.
 an .viij. iourneyes ²fro þe cytee aboute-eyd. This cytee [2 fol. 89 a]
 sitt vpon a faire ryuere gret t brood þat men clepen
- 36 CARAMARON. This ryuere passeth þorgh out CATHAY t Hwang-ho.

(¹) MS., Cumantz.

it doth often tyme harm & þat fuþ gret Whan it is
ouer gret.

CH XXIV. OF THE GRETE CHANE OF CHATAY; OF THE
RIALTEE OF HIS PALAYS & HOW HE SITT
AT METE, AND OF THE GRETE NOMBRE OF
OFFICERES þAT SERUEN HYM.

Cathay or
China.

CHATAY is a grete contree & a fair, noble & rich &
fuþ of marchauntes; þiler gon Marchaundes aþ 4
þeres for to sechen spices & aþ manere of marchandises
more comounly þan in any oþer partye. And þee schuþ
vnderstonde þat Marchaundes þat comen fro GENE or
fro VENYSE or fro ROMANYE or oþer parties of LOMBARDYE 8
þei gon be see & be londe .xj. monethes or .xij. or more
sumtyme or þei may come to the yle of CATHAY, þat is
the princypaþ regyoun of aþ parties bezonde & it is of
the grete CANE. Fro CATHAY go men toward the est be 12
many iorneyes & þan men fynden a gode cytee betwene
þeise oþere þat men clepen SUGARMAGO. þat cytee is
on of the beste storel of sylk & oþer marchandises þat
is in the world. After gon men ȝit to anoþer old cytee 16
toward the est & it is in the prouynce of CATHAY, And
besyde þat cytee the men of TARTARYE han let make
a noþer cytee þat is clept Caydon & it hath .xij. ȝates
And betwene the .ij. ȝates þere is aþweys a gret myle. 20
So þat the .ij. cytees, þat is to seyne the olde & the
newe han in cyrcuyt more þan .xx. myle. In this cytee
is the sege of the grete CANE in ^{ti} a fuþ gret palays &
the most pas-ynge fair in aþ the world, Of the whiche 24
the walles ben in cyrcuyt more þan .ij. myle, And within
the walles it is aþ fuþ of oþer palays. And in the gardyn
of the grete palays þere is a gret hiþ vpon the whiche
is anoþer palays And it is the most fair & the most riche 28
þat any man may deuysen And aþ aboute the palays & the
hiþ ben many trees berynge many dynerse frutes. And

T'sining-
chow.

Peking.

The Tartar
City.

The Palace
in the
Forbidden
City.
[1 fol. 80 b]

The Green
Hill

- aH aboute þat hiH ben dyches grete t depe And besyde hem ben grete vyueres on þat o part t on þat other And þere is a fuH fair brigge to passen ouer the dyches.
- 4 And in þeise vyueres ben so many wylde gres t gandres t wylde dokes t swannes t heirouns þat it is withouten nombre. And aH aboute þeise dyches t vyueres is the grete gardyn fuH of wylde bestes so þat whan the gret
- 8 CANE wil haue ony desport ouper to taken ony of the wylde bestes or of the foules, he wil lete chase hem t taken hem at the windowes withouten goynge out of his chambre. This palays where his sege is is bothe
- 12 gret t passynge fair And within the palays in the halle þere ben .xxiiij. pyleres of fyn gold t aH the walles ben couered withynne of rede skynnes of bestes þat men clepen PANTERES, þat ben faire bestes t wel smellyng
- 16 so þat for the swete odour of þo skynnes non cuyH ayr may entre in to the palays. þo skynnes ben als rede as blode t þei schynen so brighte azen the sonne þat vnethes nouman may beholden hem. And many folk ¹worschipen
- 20 þo bestes whan þei meeten hem first at morwe for here gret vertue t for the gode smelH þat þei han, t þo skynnes þei preysen more þan þough þei were plate of fyn gold. And in the myddes of this palays is the mountour for
- 24 the grete CANE þat is aH wrought of gold t of precyous stones t grete perles. And at .iiij. corneres of the mountour ben .iiij. serpentes of gold And aH aboute þer is ymade large nettes of sylk t gold t grete perles hangynge
- 28 aH aboute the mountour. And vnder the MOUNTOUR ben CONDYTES of beuerage þat þei drynken in the Emperours court And besyde þe condytes ben many vesselles of gold be the whiche þei þat ben of houshold drynken at the
- 32 condyt. And the halle of the palays is fuH nobelych arrayed t fuH meruey[l]eously atyred on aH partyes in aH thinges þat men apparayle with ony halle. And first at the chief of the halle is the Emperoures throne fuH
- 36 high where he sytteth at the mete t þat is of fyn

The Great Can watches the chase from his windows.

The palace walls hung with panther skins or russia leather.

[¹ fol. 90 a]

The Great Can's mountour.

The conduits for beverage.

The hall and throne.

The order
of pre-
cedence at
table.
The
Emperesses.

[¹ fol 90 b]

The head-
dress of
married
women.

The
Emperor's
sons.

The
sovereign's
table.

Single
tables for
members of
the court.

The
secretaries.

precyouse stones bordured aH aboute with pured gold +
precyous stones + grete perles, And the grees pat he goth
vp to the table ben of precious stones medled with gold.
And at the left syde of the Emperoures sege is the sege 4
of his firste wif o degree lowerre pan the Emperour + it is
of jaspere bordured with gold + precious stones. And the
sege of his seconde wif is also anoper [degree] more lowerre
pan his firste wif + it is also of jaspere bordured with 8
gold as pat oper is. And the sege of the thridde wif is
¹ also more lowe be a degree pan the seconde wif. For he
hath always .iiij. wives with him where pat euere he be +
after his wyfes on the same syde sytten the ladyes of his 12
lynage 3it lowerre after pat pei ben of estate. And aH po
pat ben maryed han a countrefete made lyche a MANNES
FOOT vpon here hedes cubyte long aH wrought with grete
perles fyne + oryent + abouen made with peokes fedres 16
+ of oper schynyng fulres + pat stont vpon here hedes
lyke a crest, in tokene pat pei ben vnder mannes fote +
vnder subieccioun of man, And pei pat ben vnmaryed
han none suchie. And after at the right syde of the 20
Emperour first sytteth his oldest sone pat schall regne
after him; And he sytteth also o degree lowerre pan the
Emperour in suchie manere of seges as don the Emperesses.
And after him sitten oper grete lordes of his lynage, euery 24
of hem a degree lowerre pan oper, as pei ben of estate.
And the Emperour hath his table allone be him self pat
is of gold + of precious stones or of cristall bordured with
gold + full of precious stones or of Amatystes or of 28
LIGNUM ALOES pat cometh out of paralyz or of Iuory
bounden + bordured with gold. And euerych of his
wyfes hath also hire table be hireself And his eldest sone
+ the oper lordes also + the ladyes + aH pat sitten with 32
the Emperour han tables allone be hemself full riche.
And pere nys no table but pat it is worth an huge tresour
of gode. And vnder the Emperoures table sitten .iiij.
clerkes pat writen aH pat the Emperour seyth, be it good, 36

- be it euyH. ¹ For aH þat he seyth moste ben holden, for he may not chaungen his woord ne revoke it. And [at] (1) grete solempne festes before the Emperoures table men
 4 bryngen grete tables of gold t þereon ben Pecokes of gold t many oper maner of dyuerse foules aH of gold t richely wrought t enameled t men maken hem dauncen and syngen clappyng here wenges to gydere t maken gret
 8 noyse t wheþer it be ly craft or be nygromaneye I wot nere, but it is a gode sight to beholde t a fair, And it is gret meruayle how it may be. But I haue the lasse meruaylle because þat þei ben the moste sotyle men in all sciences t
 12 in aH craftes þat ben in the world, For of sotyltee t of malice t of fer castyng þei passen aH men vnder heuene. And þefore þei seyn hem self þat þei seen with .ij. eyen t the cristene men see but with on be cause þat þei ben
 16 more sotyH þan þei, For aH oper naciouns þei seyn ben but blynde in conyng t worching in comparisoun to hem. I did gret besyness for to haue lerned þat craft but the maistre tolde me þat he had made arow to his god
 20 to teche it to no creature but only to his eldeste sone. Also aboute the Emperoures table t the opere tables t abouen a gret partie in the halle is a VYNE made of fyn gold t it spredeth aH aboute the haH t it hath many
 24 clustres of grapes, somme white, somme grene, summe ȝalowe t somme rede t somme blake, aH of precious stones. The white ben of CRISTALL t of BERYLLE t of JUIS, the ȝalowe ben of TOPAZES, the rede ben of
 28 RUBIES ² t of GRENAZ t of ALABRAUNDYNES, The grene ben of Emeraudes of Perydos t of Crisolytes, And the blake ben of Onichez t Garantez. And þei ben aH so properlych made þat it semeth a verry vyne berynge
 32 kyndely grapes. And before the Emperoures table stonden grete lordes t riche barouns t othere þat seruen the Emperour at the mete. But noman is so hardy to speke a word but ȝif the Emperour speke to him, But ȝif
 36 it be Mynstrelles þat syngen songes t tellen gestes or oper

[¹ fol. 91 a]

The automatic birds.

Cleverness of the Chinese.

Their boast that other nations are blind, Christians one-eyed, and that only themselves use both eyes.

The gold vine with the grapes of precious stones.

[² fol. 91 b]

Concerts during meals.

Precious
vessels.

Silver is
despised.

The guard
of the hall.

I served the
Emperor to
adure the
state of his
court.

[1 fol. 92 a]

The luxury
at court is
incredible.

The com-
moners'
table
manners
are vile.

But the
sovereign's
household
is splendid.

desportes to solace *with* the Emperour. And all the
vesseH *pat men ben serued with* in the halle or in
chambres *ben of precious stones* And specyally at grete
tables, ouper of jaspere or of cristall or of Amatyssez or 4
of fyn gold. And the cuppes *ben of Emeraudez & of*
Saphires or of Topazes, of Perydoz and of many oper
precyouse stones. VesseH of syluer is *pere non*, for *pei*
teH no prys pere of to make no vesseH offe, But *pei* 8
maken perof greeynges & pileres & pawmentes to halles &
chambres. And before the halle dore stonden manye
barounes & knyghtes clene armed to kepe *pat* noman
entre, but *3if* it be the wille or the commandement of the 12
Emperour or but *3if* *pei ben seruantes* or mynstraH of
the houshold; And oper non is not so hardy to neighen
ny the haH dore. And *3e schuH vndirstonde pat* my
felawes and I *with* oure 3omen we serueden this 16
Emperour & weren his Soudyours .xv. monethes azenst
the kyng of MANCY *pat held werre azenst him*. And the
cause was for wee¹ hadden gret lust to see his noblesse &
the estat of his court & all his gouernance, to wite *3if* it 20
were such as we herde seye *pat* it was. And treuly we
fond it more noble and more excellent & riccheire & more
merueyllous *pan euer* we herde speke offe. In so moche
pat we wolde neuer *han* leved it, had wee not a seen it, 24
For I trowe *pat* noman wolde beleve the noblesse, the
ricchesse ne the multytude of folk *pat ben* in his court,
but he had seen it. For it is not *pere* as it is here, For
the lordes here *han* folk of certeyn nombre als *pei* may 28
suffise, But the grete CHANE hatH euery day folk at his
costages & expens as *withouten* nombre. But the
ordynance ne the expenses in mete & drink ne the
honestee ne the clenness is not so arrayed *pere* as it is 32
here; for all the comouns *pere eten* *withouten* cloth vpon
here knees & *pei eten* all maner of flessch & lityH of bred,
And after mete *pei wypen* here hondes vpon here skyrtes
& *pei eten* not but ones a day. But the estat of lordes is 36
full gret & riche & noble. And all be it *pat sum men wil*

not trow me, but holden it for fable to tellen hem the nobless of his persone + of his estate + of his court + of the gret multytude of folk pat he holt, natheles I schaff
 4 seye 3ou A partye of him + of his folk, after pat I haue seen the manere + the ordynance fuH many a tyme. And whoso pat wole may leue me 3if he wiff, And whoso wiff not may leue also. For I wot wel 3if any man hath
 8 ben in þo contrees bezonde, þough he haue not ben in the place ¹ where the grete CHANE duelleth, he schaff here speke of him so meche merueylouse ping, pat he schaff not trove it lightly; And treuly no more did I myself til
 12 I saugh it. And þo pat han ben in þo contrees + in the gret CANES household knowen wel pat I seye soth And perfore I wiff not spare for hem pat knowe not ne beleue not but pat þat þei seen for to telh 3ou a partie of him +
 16 of his estate pat he holt whan he goth from contree to contree + whan he maketh solempne festes.

No one can believe it, unless he sees it.

[1 fol. 92 b]

WHEREFORE HE IS CLEPT THE GRETE CHANE; Ch. XXV.
 OF THE STYLE OF HIS LETTRES, AND OF
 THE SUPERSCRIPCION ABOWTEN HIS GRETE
 SEALL + HIS PRYUEE SEALL.

FIRST I schaff seye 3ou whi he was clept the gret
 CHANE. 3ee schuff vndirstonde pat aH the world
 20 was destroyed be Noes flood saf only Noe + his wif + his children. Noe had .iiij. sones SEM, CHAM + IAPHETH. This CAM was he pat saugh his fadres preuy membres naked whan he slepte + scorned hem + schewed hem with
 24 his fynger to his bretheren in scornynge wise + perfore he was cursed of god, And IAPHETH turned his face away + couered hem. þeise .iiij. bretheren had cesoun in aH the lond And this CHAM for his crueltee toke the
 28 gretter + the beste partie toward the est, pat is clept ASYE And SEM toke AFFRYK And IAPHETH toke EUROPE, And perfore is aH the erthe departed in theise .iiij. parties be þeise .iiij. bretheren. CHAM was the grettest + the most
 MANDEVILLE.

Chan, the accursed son of Noah, inherited Asia.

Cham was
the ancestor
of Nimrod
and of the
various
monsters
and
heathens.

[1 fol. 93 a]

The Great
Can of Asia
calls himself
after Cham.

Rise of the
Tartar
people.

[2 fol. 93 b]

myghty & of him camen mo generaciouns þan of the
opere And of ¹his sone CHUSE was engendred MEMBROTH
the geaunt þat was the firste kyng þat euer was in the
world & he began the fundacioun of the tour of BABY- 4
LOYNE. And þat tyme the fendes of helle camen many
tymes & leyn *with* the wommen of his generacioun &
engendred on hem dyuerse folk as MONSTRES & folk dis-
figured, Summe *withouthen* hedes, summe *with* grete eres, 8
summe *with* on eye, summe geauntes, sum *with* hors feet
& many oper of dyuerse schapp azenst kynde. And of
þat generacioun of CHAM ben comen the PAYNEMES &
dyuerse folk þat ben in yles of the see be aH ynde. And 12
for als moche as he was the most myghty & no man
myghte *withstonde* him he cleped himself the sone of
god & souereyn of aH the world, And for this CHAM this
Emperour clepeth him CHAM & souereyn of aH the world. 16
& of the generacioun of SEM ben comen the Sarrazines,
And of the generacioun of IAPHETH is comen the peple of
Israel And [wee]⁽¹⁾ pough þat wee duellen in EUROPE. this
is the opynyoun þat the STRYENES & the SAMARITANES han 20
amonges hem & þat þei told me before þat I wente toward
ynde, But I fond it operwise. Natheles the sothe is this,
þat TARTARYNES & þei þat duellen in the grete Asye þei
camen of CHAM, But the Emperour of CHATAY clepeth 24
him not CHAM, bu[t] CAN & I schal tell þou how. It is but
lityH more þan .viii. ^{xx}geer þat aH TARTARYE was in sub-
iectioun & in seruage to othere nacyouns abouten, for þei
weren but bestyaH folk & diden noping but kepten bestes 28
& lad hem to pastures. But amonges ²hem þei hadden
.vij. princypaH nacyouns þat weren soueraynes of hem
alle, Of the whiche the firste nacyoun or lynage was clept
TARTAR, And þat is the most noble & the moste preysed. 32
The seconde lynage is clept TANGHOT, The pridde EURACH,
The .iiij. VALAIR, The .v. SEMOCH, The .vj. MENGLY, The
.vij. COBOUGH. Now befeH it so, þat of the firste lynage
succeeded an old worthi man þat was not riche, þat hadde 36

(1) *wee*, missing in C.

- to name CHANGUYS. This man lay vpon a night in his bed, & he sawgh in a vision pat pere cam before him a knyght Armed aH in white & he satt vpon a white hors
 4 & seyde to him: CAN, slepest pou? the InmortaH god hath sent me to þe & it is his wille pat þou go to the .vij. lynages & seye to hem pat pou schalt ben here Emperour. For þou schalt conquere the londes & the
 8 contrees pat ben abouten, And þei pat marchen vpon þou schuH ben vnder þoure subieccioun, as ȝee han ben vnder hires, for pat is goddes wille InmortaH. And whan he cam at morwe CHANGUYS roos & wente to the .vij. lynages
 12 & tolde hem how the white knyght had seyde, And þei scorned him & seyden pat he was a fool & so he departed fro hem aH aschamed. And the nyght sewynge this white knyght cam to the .vij. lynages & commaunded hem
 16 on goddes behalve InmortaH pat þei scholde make this CHANGUYS here Emperour & þei scholde ben out of subieccioun & þei scholde holden aH oþer regiounes aboute hem in here seruage, as þei had ben to hem befor. And
 20 on the morwe¹ þei chosen him to ben here Emperour And þei setten him vpon a blak fentre & after pat þei liften him vp with gret solempnytee & þei setten him in a chayer of gold & diden hym aH maner of reuerence & þei
 24 cleped him CHAN, as the white knyght called him. And whan he was þus chosen he wolde assayen ȝif he myghte trust in hem or non & wheper þei wolde ben obeyssant to him or non, And þanne he made many statutes &
 28 ordynances, pat þei clepen YSXA CHAN. The firste statute was pat þei scholde beleueu & obeyen in god InmortaH pat is aHmyghty, pat wolde casten hem out of seruage & at aH tymes clepe to him for help in tyme of nede. The
 32 toper statute was pat aH maner of men pat myghte beren armes scholden ben nombred And to euery .x. scholde ben a mayster And to euery .c. a mayster And to euery .M. a mayster And to euery .x. M. a mayster. After he
 36 commanded to the princypales of the .vij. lynages pat þei scholde leuen & forsaken aH pat þei hadden in godes

Jenghiz' vision of a white knight.

The knight orders Jenghiz to be elected Emperour.

[1 fol. 94 a]

He is raised on a throne.

He tries his new subjects.

His statutes.

The able-bodied men numbered

The nobles ordered to give up their property,

and to
behead
their eldest
sons.

The war of
conquest
begun.

[1 fol. 44b]

Jenghiz
thrown
from his
horse.

He hides in
a thicke
wode.

He escapes
death
through
an owl.

⁊ heritage ⁊ fro pens forth to holden hem payd of þat þat
 he wolde ȝeue hem of his grace; And þei diden so anon.
 After he commaunded to the princypales of the .vij.
 lynages þat euery of hem scholde brynge his eldest sone 4
 before him ⁊ with here owne handes smyten of here hedes
 withouten taryenge; And anon his commandement was
 performed. And whan the CHANE saugh þat þei made
 non obstacle to performen his commandement, þanne he 8
 thoughte wel þat he myghte trusten in hem ⁊ com-
 maunded hem anon to make hem redy ⁊ to sewen his
 lanere. And after this CHANE putt in subiection aȝ
 the londres aboute him. Afterward it befell vpon a day 12
 þat the CHANE rood with a fewe meynce for to beholde
 the strengthe of the contree þat he had wonnen and so
 befell þat a gret multytude of his enemyes metten with
 him ⁊ for to ȝeuen gode ensample of hardyness to his 16
 poeple he was the firste þat faught ⁊ in the myldes of
 his ene[mies] (1) encountred, ⁊ þere he was cast from
 his hors ⁊ his hors slayn. And whan his folk saugh him
 at the erthe þei weren aȝ abasscht ⁊ wenden he had ben 20
 ded ⁊ flowen euerychone ⁊ hire enemyes after ⁊ chaced
 hem, But þei wiste not þat the Emperour was þere.
 And whan the enemyes weren ferr pursuyng the
 chace, the Emperour himself hidde him in a thikke 24
 wode. And whan þei weren comen aȝen fro the chace
 þei wenten ⁊ soughten the wodes ȝif ony of hem had
 ben hid in the thikke of the wodes ⁊ manye þei
 founden ⁊ slouen hem anon. So it happend þat as þei 28
 wenten serching toward the place þat the Emperour was
 þei saugh an OWLE syttyng vpon a tree abouen hym
 And þan þei seyden amonges hem þat þere was noman
 because þat þei saugh þat brid þere. And so þei wenten 32
 hire wey ⁊ þus escaped the Emperour from deth. And
 þanne he wente preuylly aȝ be nyghte til he cam to his
 folk þat weren full glad of his comyng ⁊ maden grete
 thankynges to god Immortal ⁊ to þat bryd be whom 36

(1) Missing, C.

- here lord ¹ was sauēd. And *perfore* princypally abouten all
 foules of þe world þei worschipen the Owle And whan
 þei han ony of here fedres þei kepen hem full precyously
 4 in stede of relykes & beren hem vpon here hedes with
 gret reuerence & þei holden hem self blessed & saf from
 all periles whil þat þei han hem vpon hem & *perfore* þei
 beren here fedres vpon here hedes. After all this the
 8 Chane ordeyned him & assembled his peple & wente vpon
 hem þat hadden assayled hym before & destroyed hem
 & put hem in subieccioun & seruage. And whan he had
 women & putt all the londes & contrees on this half the
 12 mount BELYAN in subieccioun, the whyte knyght cam
 to him agen in his sleep & seyde to him: CHAN, the
 wille of god ImmortaH is þat þou passe the mount BELYAN
 & þou schalt wynne the lond & þou schalt putten many
 16 nacyouns in subieccioun. And for þou schalt fynde no
 gode passage for to go toward þat contree, go [to] the
 mount BELYAN þat is vpon the see & knele *pere*.ix. tymes
 toward the est in the worschiþe of god ImmortaH & he
 20 schal schewe þe weye to passe by, And the Chane dide so.
 And anon the see þat touched & was fast to the mount
 began to withdraue him & schewed fair weye of .ix. fote
 brede large & so he passed with his folk & wan the lond
 24 of Cathay þat is the grettest kyngdom of the world. And
 for the .ix. knelynges & for the .ix. fote of weye the
 Chane & alle the ²men of TARTARYE han the nombre of
 .ix. in gret reuerence. And *perfore* who þat wole make
 28 the CHANE ony present, be it of hors, be it of bryddes
 or of Arwes or bowes or of frute or of ony oþer thing,
 always he most make it of the nombre of .ix. And so
 þanne ben the presentes of grettere plesance to him &
 32 more benygneþe he wil resceyuen hem þan þough he
 were presented with an .C. or .CC. For hym semeth the
 nombre of .ix. so holy, be cause the messenger of god
 jumortaH devised it. Also whan the Chane of CATHAY
 36 hadde wonnen the contree of CATHAY & put in subiec-
 cioun & vnder fote many contrees abouten he felt seek.

[1 fol 95 a]

Since then,
 the Tartars
 worship the
 owl and
 wear its
 feathers.

Jenghiz
 overcomes
 his enemies.

The white
 knight
 orders him
 to pass
 Mount
 Belgian.

The sea
 withdraws
 nine feet
 when
 Jenghiz has
 knelt nine
 times.

[2 fol 95 b]

The Tartars
 reverence
 the number
 nine, and
 that is the
 number of
 presents
 offered to
 their
 Emperor.

Jenghiz
 conquers
 China.

Apologue of
the bundle
of arrows.

When
divided,
they can be
broken
by the
youngest
son.

[1 fol. 95 a]

United
families
are power-
ful, divided
ones weak.

Jenghiz
succeeded
by his son
Ogotai.

Kuyuk and
Mangu.

Hulagu
takes
Baghdad.

And whan he felte wel *þat* he scholde dye, he seyde to
his .xij. sones *þat* euerych of hem scholde brynge him
on of his arewes & so þei diden anon And þanne he
commanded *þat* men scholde bynden hem to gedre in 4
.iiij. places And þan he toke hem to his eldest sone &
bad him breke hem aȝ togedre; And he enforced him
with aȝ his myȝht to breken hem, but he ne myȝhte not.
And þan the CHANE bad his seconde sone to breke hem 8
& so shortly to alle eȝ after oȝter, but non of hem
myȝht breke hem. And þan he bad the ȝongest sone
disseuere euerych from oȝter & breken euerych be him
self & so he dide. And þan seyde the CHANE to his 12
eldest sone & to alle the opere: wherfore myȝht ȝee not
breke hem? And þei answereden *þat* þei myȝht not, he
cause *þat* þei weren bounden toȝyler. 1 And wherfore,
quod he, haȝt ȝoure lityȝ ȝongest broȝer broken hem? 16
Because, quod þei, *þat* þei weren departed eȝ from oȝter.
& þanne seyde the CHANE: My sones, quod he, treuly
þus wil it faren be ȝou. For als longe as ȝee ben
bounden togedere in .iiij. places *þat* is to seyne in loue, 20
in trouȝte & in gode accord, noman schalȝ ben of powere
to greue ȝou. But & ȝee ben disseuered fro þeise .iiij.
places, *þat* ȝoure on helpe not ȝoure oper, ȝee schulȝ be
destroyed & brought to nouȝht. And ȝif eȝ of ȝou loue 24
oȝter & helpe oper, ȝee schulȝ be lordes & souereynes of
aȝ opere. And whan he hadde made his ordynances he
dyeȝ. And þanne after hym regned ECCECHACHANE his
eldest sone, And his oȝthere bretheren wenten to wynnen 28
hem many contrees & kyngdomes, vnto the lond of
Pruysse & of Rossye, & made hem to ben cleped CHANE
but þei weren aȝ obeyssant to hire elder broȝter, And
perfore was he clept the grete CHANE. After Ecchecha 32
regned Guyo Chane And after him MANGO CHAN *þat*
was a gode cristene man & baptyzed & ȝaf lettres of per-
petueȝ pes to aȝ cristene men & sente his broȝter halaon
with gret multytude of folk for to wynnen the holy lond 36
& for to put it in to cristene menues hondes & for to

- destroye Machametes lawe & for to take the CALYPHÉE
 of BALDAK þat was Emperour & lord of aH the Sarazines.
 And whan this CALYPHÉE was taken, men fownden him
 4 of so high worschipe þat in ¹aH the remenant of the world [1 fol. 96 b]
- ne myghite a man fynde a more reuerent man ne higher
 in worschipe. And þan halaon made him come before
 him & seyde to hym: Why, quod he, haddestow not
 8 taken with þe mo Sowlyoures & men ynowe for a lytiH
 quantytee of thresour for to defende þe & thi contree þat
 art so habundant of tresore & so high in aH worschipe?
 And the CALYPHÉE answerd him, For he wel trowede
 12 þat he hadde ynowe of his owne propre men. And þan
 seyde halaon: þou were as a god of the sarazines & it is
 conuenient to a god to ete no mete þat is mortall & þer-
 fore þou schalt not ete but precyous stones, riche perles
 16 And tresoure þat þou louest so moche. And þan he
 commanded him to presoun & aH his tresoure aboute him
 & so he dyed for hunger & threst. And þan after this,
 HALAON wan aH the lond of promysсион & putte it in
 20 to cristene mennes hondes. But the grete CHANE his
 proper dyede & þat was gret sorwe & loss to aH cristene
 men. After MANGO CHAN regned COBYLA CHAN þat was
 also a cristene man & he regnede .xliij. 3eere; he founded
 24 the grete cytee of I3ONGE in CATHAY, þat is a gret del
 more þan Rome. The tother gret CHANE þat cam after
 him becam a payneme & aH the oper after him. The
 kyngdom of CATHAY is the grettest Reme of the world
 28 And also the gret CHAN is the most myghty Emperour
 of the world & the grettest lord vnder the firmament. &
 so he clepeth him in his lettres right þus: ²CHAN FILIUS
 DEI EXCELSI OMNIUM VNIUERSAM TERRAM COLENCIUM SUM-
 32 MUS IMPERATOR ET DOMINUS OMNIUM DOMINANCIMUM. And
 the lettre of his grete seel writen abouten is this: DEUS
 IN CELO, CHAN SUPER TERRAM EIUS FORTITUDO OMNIUM
 HOMINUM IMPERATORIS SIGILLUM. And the superscrip-
 36 cioun aboute his lityH seel is this: DEI FORTITUDO
 OMNIUM HOMINUM IMPERATORIS SIGILLUM. And aH be it

The captive Caliph is asked why he did not spend his treasure on warlike preparations.

He is starved to death in the midst of his treasure.

Kublai Khan.

Peking.

The style of the Great Can's letters.
[2 fol. 97 a]

Inscriptions on the seals.

All Tartars
believe in
God.

pat þei be not cristned, 3it natheles the Emperour & aH
the TARTARYENES beleueu in god ImmortaH. And whan
þei wiH manaceu ony man, þanne þei seyn : God knoweth
wel þat I scha'l do þe such a thing, & telletH his 4
manace. And þus haue 3ee herd whi he is clept the
grete CHANE.

Ch. XXVI. OF THE GOVERNANCE OF THE GRETE CHANES
COURT & WHAN HE MAKETH SOLEMPNE
FESTES; OF HIS PHILOSOPHRES, AND OF HIS
ARRAY WHAN HE RIDETH BE þE CONTRE.

Two
festivals on
the Can's
birthday and
on the
anniversary
of his pre-
sentation in
the temple.

Two on
anniver-
saries of the
idol's en-
thronement
and first
miracle.

[1 fol. 97 b]

Four
thousand
barons rule
those
festival.

Precious
clothes and
jewels.

NOW schaH I telH 3ou the gouernance of the court of
the grete CHANE whan he maketh solempane 8
festes, & þat is princypally .iiij. tymes in the 3eer. The
firste feste is of his byrthe; þat oper is of his presen-
tacioun in here temple. þat þei clepen here MOSEACH,
where þei maken a manere of circumcisioun; And the 12
tother .ij. festes ben of his ydoles. The firste feste of the
ydole is whan he is first put in to hire temple & throned.
The toper feste is whan the ydole begynneth first to speke
or to worche myracles. Mo ben þere not of solempane 16
festes, but 3if he marye ony of his children. Now vnder-
stondeth þat at euery of theise ¹festes he hath gret multy-
tude of peple wel ordeyned and wel arrayed be thousandes,
be hundredes & be tenthes. And euery man knoweth 20
wel what seruyse he schaH do, And euery man 3eueth so
gode hede & so gode attendance to his seruyse, þat noman
fyndeth no defaute. And þere ben first ordeyned .iiij. ¹.M.
barounes myghty & riche for to gouerne & to make 24
ordynance for the feste & for to serue the Emperour.
And þeise solempane festes ben made withouten in hales &
tentes made of clothes of gold & of tartaries fuH nobely.
And aH þo barouns han crounes of gold vpon hire hedes 28
fuH noble & riche, fuH of precious stones and grete perles
oryent, And þei ben aH clothed in clothes of gold or of

- tartaries or of camokas, so richely & so perfytylly þat
 noman in the world can amenden it ne better devisen it.
 And aH þo robes ben orfrayed aH abouten & dubbed fuH
 4 of precious stones & of grete oryent perles fuH richely.
 And þei may wel do so, for clothes of gold & of sylk ben
 gretter chep þere a gret del þan ben clothes of wolle [here].
 And þeise .iiij. .M. barouns ben devised in .iiij. companyes
 8 And euery thousand is clothed in clothes aH of .o. colour
 And þat so wel arrayed & so richely þat it is merueyle to
 beholde. The firste thousand, þat is of Dukes, of Erles,
 of Marquyses & of Amyralles, aH clothed in clothes of
 12 gold with tyssoux of grene silk & bordured with gold, fuH
 of precious¹ stones, in maner as I haue seyd before. The
 secounde thousand is aH clothed in clothes dyapred of red
 selk aH wrought with gold & the orfrayes sett fuH of gret
 16 perl and precious stones, fuH nobely wrought. The .iiij.
 thousand is clothed in clothes of silk of purple or of ynde
 And the .iiij. thousand is in clothes of zalow. And aH
 hire clothes ben so nobely & so richely wrought with
 20 gold & precious stones & riche perles þat ȝif a man of this
 contree hadde but only on of hire robes he myȝhte wel
 seye þat he scholde neuere be pore. For the gold & the
 precious stones & the grete oryent perles ben of gretter
 24 value on this half the see þan þei ben beyond the see in þo
 contrees. And whan þei ben þus apparaylled þei gon
 .ij. & .ij. to gedre fuH ordynatly before the Emperour, with
 outen speche of ony woord saf only enclynyuge to him.
 28 And euerych of hem bereth a tablett of Iaspere or of
 Iuory or of cristall And the mynstraH goynge before hem
 sownynge here jnstrumentes of dyuerse melodye. And
 whan the firste thousand is þus passed & hath made his
 32 mostre he withdraweth him on þat o syde. And þan
 entreth þat oper seconde thousand & doth right so in the
 same manere of array & contenance as did the firste & after
 the pridde & þan the fourthe & non of hem seyth not o
 36 word. And at o syde of the Emperours table sitten

Gold and
silk cloths
cheaper than
wool.

One
thousand in
green, one in
red, one in
blue, one in
yellow.

[? fol. 98 a]

Each robe
worth a
fortune.

The court
parade of
the four
thousand
barons.

¹ l. 6, here, missing in C.

Various
soothsayers
with their
instruments

[¹ fol. 98 b]

They fix
the hours
when the
court should
bow to the
Emperour.

Symbolical
gestures.

[² fol. 99 a]

Explanation
of them.

The bowing
means
obedience.

The finger
in the ear:
hear no evil
design
without
reporting it.

many PHILOSOPHES *pat ben pvened* for wise men in many
dyuerse sciences, as of¹ ASTRONOMYE, NIGROMANCYE, GEO-
MANCYE, PIROMANCYE, YDROMANCYE, of AUGURYE & of many
oper sciences; And enerych of hem han before hem 4
ASTROLABRES of gold, sum SPERES, summe the Brayn
panne of a ded man, summe vesseles of gold full of
graueth or soud, Summe vesselles of gold full of coles
brennyng, summe vessell of gold full of water & of wyn 8
& of oyle, And summe Oriloges of gold mad ful nobely &
richely wrought & many *oper* maner of Instrumentes after
hire sciences. And at certeyn houres whan hem thinketh
tyme *pei* seyn to certeyn Officeres *pat* stonden before hem 12
orleynd for the tyme to fulfille hire *commaundementes*:
MAKETH PEES, And *pan* seyn the Officeres: Now pees,
lysteneth. And after *pat* seyth anoper of the Philoso-
phres: Every man do reuerence & enelyne to the Emperour 16
pat is goddes sone & souerayn lord of all the world, for
now is tyme; & *panne* every man boweth his hed toward
the erthe. And *panne* commandeth the same Philosophre
agen: STONDETH VP, & *pei* don so. And at another hour 20
seyth anoper Philosophre: Putteth youre liffyng finger in
your eres, And anon *pei* don so. And at another hour
seyth anoper Philosophre: Putteth youre hond before
your mowth, And anon *pei* don so. And at anoper hour 24
seyth anoper Philosophre: Putteth youre hond vpon youre
hede, And *pei* don so. And after *pat* he byddeth hem to
don here hond away & *pei* don so. ² And so from hour to
hour *pei* commanden certeyn thinges, And *pei* seyn *pat* 28
tho thinges han dyuerse significaciouns. And I asked
hem preuyly what þo thinges betokened And on of the
maistres told me *pat* the bowyng of the hed at *pat* hour
betokened this: *pat* all þo *pat* boweden here hedes scholden 32
enere more after ben oheyssant & trewe to the Emperour
And neuere for giftes ne for promys in no kynde to *ben*
fals ne traytour vnto him for gode nor euyth. And the
puttyng of the liffyng finger in the ere betokeneth as *pei* 36
seyn, *pat* none of hem ne schaff not here speke no con-

trarious thing to the Emperour, but þat he schalt tell it anon to his conseil or discouere it to sum man þat will make relacioun to the Emperour, pough he were his fader 4 or brother or sone. And so forth of all oþer thinges þat is don be the Philosophres þei tolde me the causes of many dyuerse thinges. And trusteth right wel in certeyn þat noman doth nothing to the Emperour þat belongeth vnto 8 him, nouþer cloþinge ne bred ne wyn ne bath ne non oþer thing þat longeth to hym, but at certeyn houres þat his Philosophres will deuysen. And ȝif þere falle werre in ony syde to the Emperour anon the Philosophres comen 12 & seyn here avys after here calculaciouns & conseylen the Emperour after here avys be here sciences, so þat the Emperour doth no thing withouten here conseil. And whan the Philosophres han don & perfourmed here 16 comandementes, þanne the Mynstraß begynnen to don here mynstralcye euerych in hire Instrumentes ech after oþer, with all the melodye þat þei can deuysen. And whan þei han don a gode while, on of the Officeres of 20 the Emperour goth vp on an high stage wrought full curiously & cryeth & seyth with lowde voys: Maketh pees, And þanne euery man is stille. And þanne anon after all the lordes þat ben of the Emperoures 24 lynage nobely arrayed in riche cloþes of gold and ryally apparayled on white stedes, als manye as may wel sewen hem at þat tyme, ben redy to maken here presentes to the Emperour. And þan seyth the Styward of the 28 court to the lordes be name: N. of N., & nempneth first the moste noble & the worthieste be name & seyth: Be ȝee redy with such a nombre of white hors for to serue the Emperour ȝoure souereyn lord. And to anoþer lord he 32 seyth: N. of N., be ȝee redy with such a nombre to serue ȝoure souereyn lord. And to a noþer right so. And to all the lordes of the Emperoures lynage ech after oþer as þei ben of estate; And whan þei ben alle cleped þei 36 entren ech after oþer & presenten the white hors to the Emperour & þan gon hire way. And þan after all the

And so of other signs.

The philosophers regulate the Emperor's private life and public affairs.

After the philosophers haue spoken, the minstrels give their entertainment.

[1 fol. 99b]

Then presents are offered to the Emperor.

At the steward's command, white horses are brought by the lords.

The barons
and clergy
offer jewels. oper barouns euery of hem zeuen him presentes or jueth
or sum oper ping, after pat pei ben of estate. And pan
after hem aft the prelates of hire lawe & religiouse men
& oper & euery man zeueth him sum thing. And whan 4
pat aft men han þus presented the Emperour, the grettest
of dignytee of the prelates zeueth hem a ble-synge seyenge
an orisoun of hire lawe. And pan begynnen the Myn-
streH¹ to maken hire mynstralcie in dyuerse Instrumentes 8
with aft the melodye pat pei can deuyse. And whan pei
han don hire craft, pan pei bryngen before the Emperour
lyouns, libaudes & oper dyuerse bestes And Egles &
ventours & oper dyuerse foules And fisches & serpentes 12
for to don him reuerence. And pan comen jogelaours
and ENCHAUNTOURS, pat don many meruaylles, For pei
maken to come in the ayr the sonne & the mone be
samyng to euery mannes sight. And after pei maken 16
the nyght so derk pat noman may see no thing, And after
pei maken the day to come azen fair & plesant with
bryght soune to euery mannes sight. And pan pei
bryngen in daunces of the faireste damyselles of the 20
world & richest arrayed. And after pei maken to comen
in oper damyselles, bryngynge coupes of gold fuH of mylk
of dyuerse bestes & zeuen drynke to lordes & to ladyes And
pan pei make knyghtes to jousten in armes fuH lustyly & 24
pei rennen togidre a gret raundoun & pei frusschen togidre
fuH fiercely & pei breken here speres so rudely pat the tron-
chouns fien in sprotes & pees aft aboute the halle. And
pan pei make to come in huntynge for the hert & for the 28
boor, with houndes rennyng with open mouth. And many
oper thinges pei don be craft hire enchauntementes, pat it
is merueyle for to see. And such pleyes of desport pei
make til the takynge vp of the boordes. This gret 32
CHAN hath fuH gret peple for to seruen him, as I haue told
you before, For he hath of myn²stralles the nombre of
[² fol 100b] .xiiij. Cumantz but pei abyde not afweys with hym.
130,000
mynstrels. For aft the mynstreH pat comen before hym of what 36

nacoun pat thei ben of, pei ben withhelden with him as
 of his houshold, & entred in his bokes as for his owne men ;
 And after pat, where pat euere pei gon, euere more pei
 4 cley men for mynstraff of the grete CHANE, And vnder pat
 tytle alle kynges and lordes cherisschen hem the more with
 3iftes & all ping; And perfore he hath so gret multytude
 of hem. And he hath of certeyn men as pough pei were
 8 3omen pat kepen bryddes as OSTRYCCHEs, GERFACOUNs,
 SPAREHAUKES, FAUKONS GENTYLS, LANYERES, SACRES,
 SACRRTTES, POPYNGAYES wel spekyng and briddes
 syngynge. And also of wylde bestes, as of OLIFAUNTz
 12 tame & othere, Babewynes, Apes, Marmesettes & opere
 dyuerse bestes, the mountance of .xv. CUMANTz of 3omen.
 And of Phisicyens cristene he hath .cc. And of leches
 pat ben cristene he hath .cc. & .x. And of leches &
 16 Phisicyens pat ben sarrazines .xx. But he trusteth
 more in the cristene leches pan in the Sarazines.
 And his oper comoun houshold is withouten nombre,
 And pei all han all necessaries & all pat hem nedeth
 20 of the Emperoures court. And he hath in his
 Court many Barouns as Seruytours pat ben cristene &
 conuerted to gode feyth be the preching of Religious
 cristenmen pat dwellen with him; But pere ben manye
 24 mo pat wil not pat men knowen pat pei ben cristene. This
 Emperour may dispenden als moche as he wile withouten
 estymacioun, For he not despendeth ne maketh no money
 but of letier emprinted or of papyre. And of pat moneye
 28 is som of gretter prys & som of lasse prys, after the dyuers-
 itee of his statutes. And whan pat money hath ronne so
 longe pat it begynneth to waste; pan men beren it to the
 Emperoures tresorye And pan pei taken newe money for
 32 the olde. And pat money goth thorgh out all the contree
 & porgth out all his prouynces, For pere & bezonde hem pei
 make no money nouper of gold nor of syluer, And perfore
 he may despende ynow & outrageously. And of gold &
 36 syluer pat men beren in his contree he maketh Cylours,
 Pyleres & Paumentes in his palays & oper dyuerse thinges,

150,000
yeomen for
birds and
beasts.

430
physicians
and leeches

Many
Christians
in the
Household.

[1 fol. 101 a]

Leather and
paper
money.

Precious
metals adorn
the Imperial
Palace.

A large ruby
lights his
chamber.

Xanadu, the
summer
residence.

Cambalec,
the winter
capital.

The court's
marching
order.

[¹ fol 101 b]

500,000 men
in the van.

An equal
number on
either side.

The rear-
guard is
more
numerous.

what him lyketh. This Emperour hath in his chambre
in on of the pyleres of gold a RUBYE & a CHARBONCLE
of half a fote long, þat in the nyght zeueth so gret
clartee & schynynge, þat it is als light as day; And he 4
hath many oper precyous stones & many oper RUBYES
& CHARBONCLES, but þo ben the grettest & the moste
precyous. This Emperour duelleth in somer in a cytee
þat is toward the north, þat is cleped Saduz & þere is cold 8
ynow. And in wynter he duelleth in a cytee þat is
clept Camaalech & þat is an hote contree. But the contree
where he duelleth in most comounly is in Gaydo or in
Jung þat is a gode contree & a tempree, after þat the 12
contree is þere, But to men of this contree it were to
passyng hoot. And whan this Emperour wil ryde
from o contree to another ¹he ordeyneth .iiij. hostes
of his folk, of the whiche the firste hoost goth before 16
him a dayes iourney, For þat hoost schaff ben logged
the nyght where the Emperour schaff lygge vpon
the morwe. And þere schaff euery man haue aH
maner of vytaylle & necessaryes þat ben nedefull of the 20
Emperours costages. And in this firste hoost is the
nombre of poeple .l. CUMAUNTZ, what of hors what of fote,
Of the whiche euery CUMANTZ amounthe .x.m. as I haue told
þou before. And another hoost goth in the right syde of 24
the Emperour nygh half a iourney fro him, And another
goth on the left syde of him in the same wise. And in
euery hoost is as moche multytude of peple as in the
firste hoost. And þanne after cometh the .iiij. hoost, þat 28
is moche more þan ony of the opere & þat goth behynden
him the mountance of a bowe draught. And euery hoost
hath his iourneyes ordeyned in certeyn places where þei
schuff be logged at nyght, And þere þei schuff haue aH 32
þat hem nedeth. And 3if it befall þat ony of the hoost
dye, anon þei putten another in his place, so þat the
nombre schaff eueremore ben hool. And 3eeschuff vnder-
stonde þat the Emperour in his propre persone rydeth 36
not as opere gret lordes don bezonde, but 3if him liste to

- go preyly *with* fewe men for to ben vnknown. And
 eñ he rytt in a charett *with* .iiij. wheles vpon the whiche
 is made a faire chambre + and it is made of a certyn wode
- 4 pat cometh out of *paradys terrestre*, pat men clepen
 LIGNUM ALOES, pat the flodes of *paradys* bryngen out at
 dyuerse cesouns, as I haue told you here befor. And this
 chambre is ¹fuñ wel smellynge because of the wode pat it [1 fol. 102 a]
- 8 is made offe, And añ this chambre is couered *with* iune of
 plate of fyn gold dubbed *with* preeyous stones + grete perles,
 And .iiij. OLIFAUNTZ and .iiij. grete destreres añ white +
 couered *with* riche couertoures ledynge the chariot. And
- 12 .iiij. or .v. or .vj. of the grettest lordes ryden aboute this
 charyot fuñ richely arrayed + fuñ nobely, so pat noman
 schaff neygñe the charyot, but only the lordes, but 3if
 pat the Emperour calle any man to him pat him list to
- 16 speke *with* añ. And aboute the chambre of this chariot
 pat the Emperour sitteth iune ben sett vpon a perche .iiij.
 or .v. or .vj. GERFACOUNS, to pat entent pat whan the
 Emperour seeth any wylde fowl pat he may take it at
- 20 his owne list + haue the desport + the pley of the flight,
 First *with* on + after *with* another; And so he taketh his
 desport passynge be the contree. And noman rydeth
 before him of his compagne but alle after him. And
- 24 noman dar not come nygñ the Chariot by a bowe draught
 but po lordes only pat ben aboute him, + añ the hoost
 cometh fayrely after him in gret multitude. And also
 such anoper charyot *with* such hoostes ordeynd + arrayed
- 28 gon *with* the Emperesse vpon another syde euerych be
 him self *with* .iiij. hoostes right as the Emperour dide, but
 not *with* so gret multytude of peple. And his eldest sone
 goth be anoper weye in anoper chariot in the same manere,
- 32 so pat pere is betwene hem so gret multitude of folk
 pat it is merueyle to tell it. And noman scholde trowe
 the nombre but he had seen it. And sumtyme it happeth
 pat whan he wil not go fer + pat it lyke him to haue the
- 36 Emperesse + ²his children *with* him; pan pei gon añ
 togydere And here folk ben añ medled in fere + devyded

While others
ride, the
Emperor
drives in a
chariot

[1 fol. 102 a]

His
gerfalcons
are perched
ready at
hand.

Only lords
may
approach
the
sovereign.

The
Emperess
and the
eldest son
travel in
similar
state.

Sometimes
royalty
travel
together.

[2 fol. 102 b]

in .iiij. parties only. And 3ee schuſt vnderſtonde pat the
 The twelve
 provinces of
 the Empire. Empyre of this gret CHANE is deuſyded in .xij. prouynces
 And euery prouynce hath mo pan .ij. m. cytees And of
 townes *withouten* nombre. This contree is full gret; For 4
 it hath .xij. princypaſſ kynges in .xij. prouynces And
 euery of þo kynges han many kynges vnder hem, t aſſ þei
 ben obeyſſant to the gret CHANE. And his lond t his
 lordſchipe dureth ſo ferr pat a man may not gon from on 8
 hed to anoper, nouþer be ſee ne londe, the ſpace of .vij.
 3eer. And þorgh the deſertes of his lordſchipe þere as
 The
 caravan-
 serais men may fynde no townes, þere ben junes ordeyned be
 euery iorneye to reſceyue bothe man t hors, in the whiche 12
 þei ſchaſſ fynde plentee of vytaylle t of aſſ þing pat hem
 nedeth for to go be the contree. And þere is a merueylouſe
 cuſtom in þat contree, but it is profitable, pat 3if ony
 contrarious thing pat ſholde ben preiudice or greuance 16
 to the Emperour in ony kynde, [be herd in þe contree] ⁽¹⁾
 anon the Emperour hath tydynges pereof t full knowleche
 The postal
 service. in a day, pough it be .iiij. or .iiij. iourneys fro him or
 more. For his ambessedours taken here dromedaries or 20
 The
 dispatch-
 riders. hire hors t þei priken in aſſ þat euere þei may toward on
 of the junes. And whan þei comen þere anon þei blowen
 an horne, t anon þei of the jn knowen wel ynow pat þere
 ben tydynges to warnen the Emperour of ſum rebellyoun 24
 azenſt him. And þanne anon þei maken oper men redy
 [1 fol. 103 a] in aſſ haſte pat þei may ¹ to heren *lettres* and pryken in aſſ
 þat euere þei may, tiſ þei come to the oper junes *with*
 The baiting
 places. here *lettres*. And þanne þei maken freſſch men redy to 28
 pryke forth *with* the *lettres* toward the Emperour, whiſſ
 þat the laſte bryngere reſte him t hayte his dromedarie
 or his hors, And ſo fro jn to jn till it come to the
 Emperour. And þus Anon hath he haſty tydynges of 32
 ony thing pat bereth charge be his corrours pat rennen ſo
 haſtly thorghout aſſ the contree. And alſo whan the
 Emperour ſendeth his Corrours haſtly þorghout his lond,
 euerych of hem hath a large thong full of ſmale belles 36

(1) Missing in C.

- And whan þei neyghen nere to the Innes of oper Corroures, Each rider warns the other with his bells.
 þat þen also ordeyned be the iorneyes, þei ryngen here
 belles And anon the oper Corroures maken hem redy t
 4 rennen here weye vnto another In t þus renneth on to
 oper full spedly t swyftly, til the Emperours entent be
 serued in aH haste. And theise Curroures ben clept
 CHYDYDO after here langage, þat is to seye a messagere.
 8 Also whan the Emperour goth from o contree to another
 as I haue told þou here before t he passe þorgh cytees t
 townes, euery man maketh a fuyr before his dore t Odorous gums burnt when the sovereign passes a town.
 putteth pere junne poudre of gode gomme þat þen swete
 12 smellynge, for to make gode sauour to the Emperour.
 And aH the peple kneleth down azenst him t don him
 gret reuerence, And pere where religyouse cristene men
 dwellen, as þei don in many cytees in the lond, þei gon
 16 before him with processoun with cros t holy water t þei
 syngen: VENI CREATOR SPIRITUS with an high voys
 t gon towards him. And whan he hereth hem he (1 fol. 103 b)
 commaundeth to his lordes to ryde besyde him, þat the
 20 Religious men may come to him. And whan þei ben
 nygh him with the cros, þanne he doth adown his
 GALAOTH þat syt vpon his hede in manere of a chapelet,
 þat is made of gold t preciose stones t grete perles And
 24 it is so ryche þat men preysen it to the value of a
 Roialme in þat contre. And þan he kneleth to the cros
 And þan the prelate of the Religiose men seyth before
 him certeyn orisouns t zeueth him a blessinge with the
 28 cros, And he enclyneth to the blessinge full deuoutly.
 And þanne the prelate zeueth him sum maner frute to the
 nombre or .ix. in a plater of syluer with peres or Apples
 or oper manere frute, And he taketh on t þan men zeuen
 32 to the opere lordes þat ben aboute him. For the custom
 is such, þat no straungere schaff come before him but gif
 he zeue hym sum manere thing, after the olde lawe þat
 seyth: NEMO ACCEDAT IN CONSPECTU MEO VACUUS. And
 36 þanne the Emperour seyth to the Religious men þat þei
 wil drawe hem azen, þat þei ne be not hurt ne harmed of

Similar
homages
paid to the
Emperesses
and to the
eldest son.

[1 fol. 104 a]

There are
250,000
people
constantly
at court,
without
nunstrels
and yeomen.

What a pity
that this
great prince
should not
be a
Christian!

Matrimonial
usages.

[2 fol. 104 b]

the gret multytude of hors pat comen behynde him. And also in the same maner don the religious men pat dwellen pere to the Emperesses pat passen by hem And to his eldest sone & to euery of hem pei presenten frute. And 4
3ee schuH vnderstonde pat the poeple pat he hath so many hostes offe abouten hym & aboute his wyfes & his sone pei dwelle not contynuelly with him, but allweys whan him
lyketh pei ben sent ¹ fore. And after whan pei han don pei 8
retournen to hire owne housholdes, saf only pei pat ben dwellynge with hym in houshold for to seruen him & his wyfes & his sones for to gouernen his houshold. And aH be it pat the othere ben departed fro him after pat pei 12
han perfourned hire seruyse, zit pere abydeth contynuelly with him in court .l. miH. men at horse And .CC. MiH. men a fote withouten mynstrelles & fo pat kepen wykde bestes & dyuerse briddes, of pe whiche I haue tolde zou 16
the nombre before. Vnder the firmament is not so gret a lord ne so myghty ne so riche as is the grete CHANE, Nought PRESTRE IOHAN pat is Emperour of the high Ynde ne the Sowdan of Babyloyne ne the Emperour of 20
Persye. AH peise ne ben not in comparisoun to the grete CHANE noupur of myght ne of noblesse ne of ryaltee ne of richesse. For in aH peise he passeth aH erthely princes
Wherfore it is gret harm pat he beleueth not feithfully in 24
god. And natheles he wil gladly here speke of god And he suffreth wel pat cristene men dwell in his lordschipe & pat men of his feith ben made cristene men, zif pei wile, porghout aH his contree, For he defendeth noman to 28
holde no lawe othier pan him lyketh. In pat contree sum man hath an .C. wyfes, summe .lx., summe mo, summe lesse. And pei taken the nexte of hire kyn to hire wyfes, saf only pat pei out taken hire modres, hire doughtres & 32
hire sustres of the moder syde. But hire sustres on the fadir syde of another womman pei may wel take, And
hire ² bretheres wyfes also after here deth And here Step-
modres also in the same wyse.

OF THE LAWE & THE CUSTOMS OF THE TARTARIENES, DUELLYNGE IN CHATAY, & HOW *pat* MEN DON WHAN THE EMPEROUR SCHAL DYE, & HOW HE SCHAL BE CHOSEN.

Ch. XXVII

- T**HE folk of *pat* contree vsen all longe cloties *with-*
 outen furroures. And *pei* ben clothed *with*
precious cloties of TARTARYE & of cloties of gold,
 4 And here cloties ben slytt at the syde & *pei* ben festned
with laces of silk And *pei* clothien hem also *with* pylches
 & the hyde *with* outen. And *pei* vsen nouper cappe ne
 hood And in the same maner as the men gon the women
 8 gon, so *pat* noman may vnethe knowe the men fro the
 women, saf only þo women *pat* ben maryed, *pat* heren
 the tokne vpon hire hedes of a mannes foot, in signe *pat*
pei ben vnder mannes fote & vnder subiectionn of man.
 12 And hire wyfes ne dwelt not to gydre, but euery of hem
 be hireself And the husbonde may ligge *with* whom of
 hem *pat* him lyketh. Euerych hath his hous, bothe man
 & woman; And here houses ben made rounde of staves
 16 & it hath a round wyndowe abouen *pat* zeucth hem light
 And also *pat* seructh for delyuerance of smoke. And the
 helynge of here houses & the woves & the dores ben all
 of wode. And whan *pei* gon to worre *pei* leden hire
 20 houses *with* hem vpon chariottes as men don tentes or
 paullions. And *pei* maken hire fuyr in the myddes of
 hire houses. And *pei* han gret multytude of all maner
 of bestes, saf only of swyn, for *pei* bryngen non forth.
 24 And they beleueu wel o god *pat* made & formede all
 thinges, And natheles ȝit han *pei* ydoles of gold & syluer
 & of tree & of cloth, And to þo ydoles *pei* offren all weys
 hire first mylk of hire bestes & also of hire metes & of
 28 hire drynkes before *pei* eten, And *pei* offren often tymes
 hors & bestes. And *pei* clepen the god of kynde yroga.
 And hire Emperour also what name *pat* euere he haue
pei putten euermore *perto* CHANE, And when I was pere
 32 hire Emperour had to name THIAUT, so *pat* he was clept

Costumes of
the TartarsSign of
married
stateMovable
tents of the
Tartars.They believe
in the God
of nature.[¹ fol. 105 a]Names of
the Imperial
family.

THIAUT CHANE, And his eldeste sone was clept TESSUE And
 whan he schaf ben Emperour he schaf ben clept TESSUE
 CHANE. And at pat tyme the Emperour hadde .xij. sones
 withouten þo, þat were named CUNCY, ORDIJ, CHAHADAY, 4
 BURN, NEHU, NOGAB, CADU, CICTEN, BALACY, BABYLAN
 t GAREGAN t of his .iiij. wives the firste t the principaþ
 þat was Prestre Jofines dougliter hadde to name SERIOCH
 CHAN, And the toþlier BORAK CHAN t the toþer KARANKE 8
 CHAN. The folk of pat contree begynnen aþ hire
 thinges in the newe mone And þei worschipen moche the
 mone t the sonne t often tyme knelen azenst hem. And
 alle the folk of the contree ryden comounly withouten 12
 spores, but þei beren aþ weys a lytiþ whippe in hire
 hondes for to chacen with hire hors. And þei han gret
 conscience t holden it for a gret synne to casten a knyf
 in the fuyre t for to drawe flesch out of a þot with a knyf 16
 t for to smyte an hors with the handiþ of a whippe, ¹ or
 to smyte an hors with a brydiþ or to breke o bon with
 another or for to caste mylk or ony lykour þat men may
 drynke vpon the erthe or for to take t sle lytil children. 20
 And the moste synne þat ony man may do is to pissen
 in hire houses þat þei dwellen in And whoso þat may be
 founden with þat synne sykerly þei slen hym. And of
 euerych of peise synnes it behoueth hem to ben schryuen 24
 of hire prestes t to paye gret somme of siluer for hire
 penance. And it behoueth also þat the place þat men han
 pissed in be halewed azen t elles dar noman entren pere-
 june. And whan þei han payed hire penance men make 28
 hem passen þorgh a fuyr or þorgh .ij. for to clensen hem
 of hire synnes. And also whan ony messangere cometh
 t bryngeth lettres or ony present to the Emperour it
 behoueth him þat he with the thing þat he bryngeth 32
 passe þorgh .ij. brennyng fuyres for to purgen hem, þat
 he brynge no poysoun ne venym ne no wykked þing þat
 myght be greuance to the lord. And also ȝif ony man
 or womman be taken in avouterye or fornicacioun anon 36
 þei sleen him. And who þat steleth ony thing anon þei

Tartar
super-
stitions.

[¹ fol. 105 b]

Fines are
paid as
penance for
sins.

Purification
by fire.

Death
penalty for
adultery and
theft.

sle him. Men of *pat contree* ben *ah* gode archeres t
 schooten right wech botlie men t *wommen*, als wel on
 hors bak prikynges as on fote rennynges. And the *wommen*
 4 maken *ah* pinges t *ah* maner mysteres t craftes as of
 clothes, botes t *oper* thinges t *pei* dryuen cartes, plowes
 t waynes t chariottes. And *pei* maken houses t *ah*
 maner mysteres, out taken bowes t arwes t Armures,
 8 *pat* men maken. ¹ And *ah* the *wommen* weren breech as
 wel as men. *AH* the folk of *pat contree* ben fuH obaysant
 to hire souereynes ne *pei* fighten not ne chiden not on
 with another. And *pere* ben nouper thefes ne robboures
 12 in *pat contree* t euery man worschipeth *oper*, but noman
pere doth no reuerence to no straungeres, but 3if *pei* ben
 grete princes. And *pei* eten HOUNDES, LYOUNS, LYBERDRES,
 MARES t FOLLES, ASSES, RATTES t MEES t *ah* maner of
 16 bestes, grete t smale, saf only swyn t bestes *pat* weren
 defended by the olde lawe. And *pei* eten *ah* the bestes
 withouten t withinne, withouten castynge away of any
 thing saf only the filthe. And *pei* eten but litiH bred,
 20 but 3if it be in courtes of grete lordes. And *pei* haue not
 in many places nouper pesen ne benes ne non *oper* potages,
 but pe broth of the flessch. For litiH ete *pei* only tling
 but flessch t the broth. And whan *pei* han eten *pei*
 24 wypen hire hondes vpon hire skirtes, for *pei* vse non
 naperye ne towaylles, but 3if it be before grete lordes,
 but the comoun peple hath none. And whan *pei* han
 eten *pei* putten hire disschies vnwasschen into the pot
 28 or cawdroun with remenant of the flessch and of the
 broth, til *pei* wole eten agen. And the riche men
 drynken mylk of MARES or of CAMAYLLES or of
 ASSES or of *oper* bestes. And *pei* wil ben lightly
 32 dronken of mylk t of another drynk *pat* is made of
 hony t of water soden togidre, For in *pat contree* is
 nouper wyn ne ale. *pei* lyuen fuH wreccheleliH, t
pei eten but ones in the day t *pat* but lytiH, nouthur
 36 ² in courtes ne in other places. And in sooth o man
 allone in this contree wil ete more in a day pan on of

All are good archers.
 Women practise most trades
 [1 fol. 106 a]
 They are peaceful and honest.
 Their food.
 Their dirty habits.
 Intoxicating liquors.
 [2 fol. 106 b]

Military
spirit and
aimment.

Walled cities
and castles
taken by
false
promises

They know
they shall
one day be
overcome.

They love
the natural
nakedness of
the body.
[1 fol 107 a]

In their
retreat they
shoot
backwards.

hem wil ete in .iij. dayes, And 3if any straunge messenger
come pere to a lord, men maken him to ete but ones a
day t pat fuH litiH. And whan pei werren pei werren
fuH wisely t aHweys don here besynes to destroyen hire 4
enemies. Every man pere bereth .ij. howes or .iij. t of arwes
grete plentee t a gret ax. And the gentyles han schorte
speres t large t fuH trenchant on pat o syde, And pei han
plates t helmes made of guyrhoulle t hire hors couertoures 8
of the same. And who so fleeth fro the bataylle pei sle
him. And whan pei holden any sege abouten casteH or toun
pat is walled t defensable pei behoten to hem pat ben
withjune to don aH the profite and gode, pat it is 12
merueylle to here t pei graunten also to hem pat ben
withjune aH pat pei wiH asken hem. And after pat pei
ben 3olden anon pei sleen hem alle t kutten of hire eres
t sowcen hem in vynegre t pere of pei maken gret seruyse 16
for lordes. AH here lust t aH hire ymaginacioun is for
to putten aH londes vnder hire subieccion. And pei seyn
pat pei knowen wel be hire propheeyes pat pei schuH ben
ouercomen by archieres t be strengthe of hem, but pei 20
knowe not of what nacioun ne of what lawe pei schuH
ben offe pat schuH ouercomen hem. And perfore pei
suffren pat folk of aH lawes may peysibely dweHen
amonges hem. Also whan pei wiH maken hire ydoles 24
or an ymage of any of hire frendes for to haue remem-
brance of hyn t pei maken aH weys the ymage aH naked
withouten any maner of clothinge. For pei seyn pat in
gode loue scholde be no couerynge, pat man scholde not 28
loue for the faire clothinge ne for the riche aray, but
only for the body such as god hath made it t for the
gode vertues pat the body is endowed with of nature,
Nought only for fair clothinge pat is not of kyndely 32
nature. And 3ee schuH vnderstonde pat it is gret drede
for to pursuen the TARTARYNES 3if pei fleen in bataylle,
For in fleynge pei schooten behynden hem t sleen bothe
men t hors. And whan pei wil fighte pei wiH schokken 36
hem to gidre in a plomp, pat 3if pere ben .xx. Mt. men,

men schuH not wenen þat þere be scant .x. MiH. And
 þei cone wel wynnen lond of straungeres but þei cone not
 kepen it, For þei han gretter lust to lye in tentes with-
 4 outhen þan for to lye in casteH or in townes; And þei
 preysen nothing the wytt of oper naciouns. And amonges
 hem oyle of OLYVE is fuH dere, for þei holden it for fuH
 noble medycyne. And aH the Tartarienes han smale eyen
 8 t litiH of berd t not thikke hered, but schiere. And þei
 ben false t traytours And þei lasten noght þat þei be-
 hoten. þei ben fuH harde folk t moche peyne t wo
 mow suffren t disese, more þan any oper folk for þei ben
 12 taught þerto in hire owne contree of ȝouthē; And perfore
 þei spenden as who seyth right nought. And whan ony
 man schaff dye, men setten a spere besyde him And
 whan he draweth towards the deth euery¹ man fleeth out
 16 of the hous tilh he be ded t after þat þei buryen him in
 the feldes. And whan the Emperour dyeth, men setten
 him in a chayere in myddes the place of his tent And men
 setten a table before him clene couered with a cloth t
 20 þere vpon flesch t dyuerse vyaundes And a cuppe fuH of
 mares mylk. And men putten a mare besyde him with
 hire fole t an hors sadeled t brydeled t þei leyn vpon
 the hors gold t siluer gret quantytec, And þei putten
 24 abouten him gret plentee of stree. And þan men maken
 a gret pytt t a large And with the tent t aH þeise oper
 thinges þei putten him in erthe. And þei seyn þat whan
 he schaff come in to anoper world he schaff not ben with-
 28 outhen an hows ne withouten hors ne withouten gold t
 syluer; And the mare schaff ȝeuen him mylk t bryngen
 him forth mo hors tilh he be wel storel in the toper
 world. For þei trowen þat after hire deth þei schuH ben
 32 etynge t drynkyng in pat oper world t solacynge hem
 with hire wifes as þei diden here. And after tyme þat
 the Emperour is þus entered noman schaff be so hardy
 to speke of him before his frendes. And ȝit natheles
 36 somtyme falletH of manye þat thei maken hem to ben
 entered preuylly be nyghte in wylde places t putten aȝen

Their small
eyes and
sparse hair
and beard.

Funeral
customs.
[f fol. 107 b]

Emperors
are buried
in their
tents with
provisions
and
treasure.

The next
world they
imagine like
the present.

Secret
burials in
wild places

the grass ouer the pytt for to growe, Or eñ men coueren
the pytt *with* graueH t sond, *pat* noman schaff perceyue
where ne knowe where the pytt is, to *pat* entent *pat*
neuer after none of his frendes schuH han mynde ne 4
remembrance of him. And *panne* *pei* seyn *pat* he is
ravissht in to anoþer world, where he is a gretter lord
pan he was here. ¹And *panne* after deth of the Em-
perour the .vij. lynages assemblen hem togidere t chesen 8
his elkest sone or the nexte after him of his blood And
þus *pei* seye to him: Wee wolen t wee preyen t ordeynen
pat ȝee ben oure lord t oure Emperour. And *panne* he
answereth: Ȝif ȝee wile *pat* I regne ouer ȝou as lord, do 12
euerych of ȝou *pat* I schaff commanden him, ouþer to
abyde or to go. And whom so euer *pat* I commaunde to
ben slayn, *pat* anon he be slayn. And *pei* answeren aH
with o voys: What so euere ȝee commanden, it schaff 16
be don. *panne* seyth the Emperour: Now vndirstondeth
wel *pat* my woord from hens forth is scharp t bytyge as
a swerd. After men setten him vpon a blak stede t so
men bryngen him to a chayere full richely arrayed t þere 20
pei crownen hym. And *panne* aH the cytees t gode
townes senden hym riche presentes, so *pat* at *pat* iourneye
he schaff haue more *pan* .lx. chariottes charged *with* gold
t syluer, *withouten* jewelles of gold t precyouse stones 24
pat lordes ȝeuen him, *pat* ben *withouten* estymacioun;
And *withouten* hors t cloþes of gold t of Camakaas t
tariarynes *pat* ben *withouten* nombre.

[1 fol. 108 a]

Election of
new
emperors.Obedience
promised to
him.

Coronation.

OF THE ROIALME OF THARSE + THE LONDES Ch. XXVIII.
 + KYNGDOMS TOWARDES THE SEPTENTRI-
 ONAL PARTIES IN COMYNGE DOWN FROM
 THE LOND OF CHATHAY.

THIS lond of CATHAY is in ASYE the depe, And after Tarsa or Tarshish.
 on this half is Asye the more. The kyngdom of
 CATHAY marcheth toward the west vnto the kynglom of
 4 THARSE the whiche was on of the kynges *pat* cam to
 presente oure lord in BETHLEEM; And *pei pat* ben of the
 lynage of *pat* kyng *arn somme cristene*. In THARSE *pei*
eten no flesch ^{1st fol. 108 b} *ne pei drynken no wyn*. And on this
 8 half towardes the WEST is the kyngdom of TURQUESTEN Turkestan.
pat strecceth him toward the WEST to the kyngdom of
 PERSIE And toward the SEPTENTRIONAL to the kyng-
 dom of CHORASME. In the contre of Turquesten *ben* but
 12 fewe gode cytees But the beste cytee of *pat* lond highite
 OCTORAR. *pere ben* grete pastures but fewe coornes, And
perfore for the most *partie* *pei ben* all herdemen And *pei*
lyzn in tentes + *pei drynken a maner Ale made of hony*.
 16 And after on this half is the kyngdom of CHORASME *pat* Khwarezm.
 is a gode lond + a plentevous, *withoute* *wyn*. And it
 hath a desert toward the Est *pat* lasteth more *pan* an .c.
 iourneyes. And the beste cytee of *pat* contree is clept
 20 CHORASME And of *pat* cytee bereth the contree his name.
 The folk of *pat* contree *ben* hardly werryoures. And on
 pis half is the kyngdom of COMANYE where of the COMAYNS Cumania.
pat dwelleiden in GRECE somtyme weren chased out. This
 24 is on of the grettest kyngdomes of the world But it is
 not all enhabyted, For at on of the *parties* *pere* is so
 gret cold *pat noman* may dwell *pere* And in a *noper*
partie *pere* is so gret hete *pat noman* may endure it.
 28 And also *pere ben* so many flyes *pat noman* may knowe
 on what syde he may turne him. In *pat* contree is but
 lytil Arberye ne trees *pat beren frute ne opere*. *pei*
lyzn in tentes And *pei brennen* the dong of bestes for
 32 defaute of wode. This kyngdom descendeth on this half

toward vs t toward PRUYSSIE t toward ROSSIE. And
 The Volga. porgh þat contree renneth the Ryuere of ETHIE þat is
 on of the grettest ryueres of the world And it freseth
 [1 fol. 109 a] 1 so strongly aH 3eres þat many tymes men han foughten 4
 Battles on the ice. vpon the Ice with grete hostes bothe parties on fote t
 hire hors voyded for the tyme. And, what on horse t
 on fote, mo þan .CC. .M. persones on euery syde. And
 The Black Sea. betwene þat Ryuere t the grete see OCCEAN þat þei clepen 8
 the see MAURE ly3n aH theise roialmes. And toward
 Caucasus. the hiele beneth in þat roialme is the mount CHO[c]az (1)
 þat is the hiest mount of the world, And it is betwene
 the see MAURE t the see CASPY. þere is fuH streyt t 12
 daungerous passage for to go toward ynde And þefore
 kyng ALISANDRE leet make þere a strong cytee þat men
 clepen ALIZANDRE for to kepe the contree, þat noman
 scholde passe withouten his leue, And now men clepen 16
 þat cytee the 3ate of helle And the princypaH cytee of
 COMANYE is clept SARAK. þat is on of the .iiij. weyes
 for to go in to ynde, But he þat weye ne may not passe
 no gret multytude of peple, but 3if it be in wynter; And 20
 þat passage men clepen the DERBENT. The tother weye
 is for to go fro the cytee of Turquesten be PERSIE And
 he þat weye ben manye iourneyes be desert. And the
 þridde weye is þat cometh fro COMANYE t þan to go be 24
 the grete see t be the kyngdom of ARCHAZ. And 3ee
 schuH vndirstonde þat aH þeise kyngdomes t aH þeise
 londes abouenseyd vnto PRUYSSIE t to ROSSIE ben aH
 obeyssant to the grete CHANE of CATHAY t many opere 28
 contrees þat marchen to oper costes; Wherefore his
 powere t his lordschipe is fuH gret t fuH myghty.

(1) Chotaz, C.

OF THE EMPEROUR OF PERSYE AND OF THE LOND OF DERKNESSE, ¹AND OF OTHER KYNGDOMES þAT BELONGEN TO THE GRETE CANE OF CATHAY, AND OTHER LONDES OF HIS, VNT0 THE SEE OF GRECE.

Ch. XXIX.

[¹ fol. 109 b]

NOW sith I haue deuysel þou the londes & the kyngloms toward the parties SEPTENTRIONALES in comynge down from the lond of CATHAY vnto the londes
 4 of the cristene towards PRUYSSIE & ROSSYE, now schalt I deuise þou of oþer londes & kyngdomes comynge down be oþer costes toward the right syde vnto the see of GRECE toward the lond of cristene men. And þerfore þat after
 8 ynde & after CATHAY the Emperour of PERSIE is the gretteste lord, þerfore I schalt tell þou of the kyngdom of PERSIE First, where he hath .ij. kynglomes. The firste kyngdom begynneth toward the EST toward the kyngdom
 12 of TURQUESTEN And it stretcheth ⁽¹⁾ toward the WEST vnto the ryuere of PHISON þat is on of the .iiij. ryueres þat comen out of Paralyz. And on anoper syde it stretcheth toward the SEPTENTRION vnto the see of CASPYE And also toward
 16 the SOUTH vnto the desert of ynde. And this contree is gode & pleyn & full of peple And þere ben manye gode cytees, But the .ij. princypal cytees ben peise: BOYTURRA & SEORNERGANT þat summen clepen SORMAGANT. þe
 20 tother kyngdom of PERSIE stretcheth toward the ryuere of PHISON & the parties of the WEST vnto the kyngdom of Mede [And] ⁽²⁾ the grete ARMENYE & toward the SEPTENTRION to the see of CASPIE & toward the SOUTH to
 24 the lond of ynde. þat is also a gode lond & a plentifulous and it hath .iiij. grete principall cytees: NESSABOR SAPHON & SARMASSANE. And þanne after is ARMENYE in the whiche weren wont to ben .iiij. kyngdomes. þat is
 28 a noble cuntree & full of godes And ²it begynneth at PERSIE & stretcheth toward the west in lengthe vnto TURKYE And in largeness it dureth [fro] ⁽³⁾ the cytee of

Persia divided.

Eastern Persia.

Bokhara and Samarkand.

Western Persia.

Nishapur, Ispahan. Armenia

[² fol. 110]⁽¹⁾ stretcheth, C.⁽²⁾ fro, C.⁽³⁾ to, MS.

Tabriz.

Media.

Shiraz and
Kirman,
Georgia.Mount
Elbruz,
AlaniaGeorgia
proper,
opposed to
Abkhasia.

[1 fol. 110 b]

The land of
darknessThe
persecutor,
Shapur II.

ALIZANDRE pat now is clept the 3ate of helle pat I spak
 offe befor vn[to] (1) the kyngdom of MEDE. In this
 Armenye ben fuH manye gode cytees, But TAURIZO is
 most of name. After pis is the kyngdom of MEDE pat is 4
 fuH long but it is not fuH large, pat begynneth toward
 the EST to the lond of PERSIE t to ynde the lesse. And
 it streccheth toward the WEST toward the kyngdom of
 CALDEE t toward the septentrion descendynge toward the 8
 litiH ARMENYE. In pat kyngdom of Medee pere ben
 many grete hilles t litiH of pleyne erthe. pere dwellen
 Sarazines t anoþer maner of folk pat men clepen Cor-
 dynes. The beste .ij. cytees of pat kyngdom ben SARRAS 12
 t KAREMEN. After pat is the kyngdom of GEORGE pat
 begynneth toward the EST to a gret mountayne pat is clept
 ABZOR Where pat dwellen many dyuerse folk of dyuerse
 naciouns And men clepen the contree ALAMO. This 16
 kyngdom streccheth him towardes TURKYE t toward the
 grete see And toward the SOUTH it marcheth to the grete
 ARMENYE. And pere ben .ij. kyngdomes in pat contree.
 pat on is the kyngdom of GEORGIE t pat oþer is the kyng- 20
 dom of ABCAZ. And alweys in pat contree ben .ij.
 kynges t þei ben bothe cristene, But the kyng of GEORGIE
 is in subieccioun of the grete CHANE And the kyng of
 ABCAZ hath the more strong contree. And he alweys 24
 vigerously defendeth his contree azenst aH þo pat assaylen
 him, so pat noman may make him in subieccioun to no
 man. In pat kyngdom of ABCHAZ is a gret meruaylle,
 For a ¹ prouynce of the contree pat hath wel in circuyt 28
 .iij. iorneyes pat men clepen HAUyson is aH couered with
 derkness withouten ony brightness or light, so pat noman
 may see ne here ne noman dar entren in to hem. And
 natheles þei of the contree seyn pat somtyme men heren 32
 voys of folk t hors nyzenge t cokkes crownge And men
 witen wel pat men dwellen pere, but þei knowe not what
 men. And þei seyn pat the derkness befeth be myracle of
 god, For a cursed Emperour of PERSIE pat highite SAURES 36,

pursuede aH cristene men to destroye hem t to compell
 hem to make sacrificise to his ydoles And rood with grete
 host in aH pat euer he myghte for to confounde the
 4 cristene men. And panne in pat contree dwelledden
 manye gode cristene men, the whiche pat laften hire godes
 And wolde han fled in to GREECE. And whan pei weren
 in a playn pat highte MEGON And this cursed Emperour
 8 mett with hem with his hoost for to haue slayn hem t an
 hewen hem to peces And anon the cristene men kneleden
 to the grounde t made hire preyeres to god to sokoure
 hem, And anon a gret thikke clowde cam t couered the
 12 Emperour t aH his hoost. And so pei enduren in pat
 manere pat pei ne mowe not gon out on no syde t so
 schuH pei euermore abyden in pat derkness til the day of
 dome be the myracle of god. And panne the cristene
 16 men wenten where hem lykede best at hire owne plesance
 withouten lettynge of ony creature t hire enemyes en-
 closed t confounded in derkness withouten ony strok.
 Wherefore we may ¹wel seye with dauid: A DOMINO
 20 FACTUM EST ISTUD t EST MIRABILE IN OCVLIS NOSTRIS. And
 pat was a gret myracle pat god made for hem. Wherefore
 me thinketh pat cristene men scholden ben more deuoute
 to seruen oure lord god pan ony oper men of ony oper
 24 secte, For withouten ony drede ne were cursedness t
 synne of cristen men, pei scholden ben lordes of aH the
 world, For the banere of Ihesu crist is aHweys displayed
 and redy on aH sydes to the help of his trewe lounge
 28 seruauntes, In so moche pat o gode cristene man in gode
 beleewe scholde ouercomen t outhacen a .Mⁱ. cursed mys
 beleeuynge men, As Dauid seith in the PSAUTERE: QUO-
 NIAM PERSEQUEBATUR VNUS MILLE t DUO FUGARENT DECEN
 32 MILIA. ET CADENT A LATERE TVO MILLE, DECEN MILIA A
 DEXTRIS TUIS. And how pat it myghte be pat on scholde
 chacen a .Mⁱ. Dauid him self seyth folewyng: QUIA MANUS
 DOMINI FECIT HEC OMNIA. And oure lord him self seyth
 36 be the prophetes mouth: SI IN VIJS MEIS AMBULAVERITIS
 SUPER TRIBULANTES VOS MISISSEM MANUM MEAM. So pat

The
 Christians
 were saved
 from
 Shapur by
 sudden
 darkness,
 which has
 since kept
 him
 enclosed.

[1 fol. 111a]

If Christians
 would only
 be good, the
 Lord would
 make them
 irresistible.

This is
 proved by
 Scripture.

The
Georgians
and
Armenians
are
Christians.

Western
Christians
do not take
the
sacrament
often
enough.

Turkey,
Cappadocia,
Isauria,
Phrygia,
Bithynia.
[1 fol. 111 b]

Satalia.

Mosul

Roians or
Edessa.

we may seen apertely þat 3if wee wil be gode men non
eneiye ne may not enduren agenst vs. Also 3ee schuþ
vndirstonde þat out of þat lond of derkness goth out
a gret Ryuere þat scheweth wel þat pere ben folk dwell- 4
ynge be many redy tokenes, but noman dar not entre into
it. And wyteth wel þat in the kyngdoms of GEORGIE, of
ABCHAZ t of the litiþ ARMENYE ben gode cristen men t
deuoute For þei schryuen hem t howselen hem euermore 8
ones or twyes in the woke And pere ben manye of hem
þat howselen hem euery day. And so do wee not on this
half aþ be it þat seynt Poul commandeth it seyenge:
OMNIBUS DIEB'IS DOMINICIS AD COMMUNICANDUM HORTOR. 12
þei kepen þat commandement but wee ne kepen it not.
Also after on this half is TURKIE ¹þat marcheth to the
grete ARMENYE And pere ben manye prouynces as CAPA-
DOCIE, SAURE, BRIQUE, QUESITON, PYTAN t GEMETH 16
And in euerych of þeise ben many gode cytees. þis
TURKYE streccheth vnto the cytee of SACHALA þat sitteth
vpon the see of GRECE And so it marcheth to SYRIE.
SYRIE is a gret contree t a gode as I haue told 3ou before 20
And also it hath abouen toward ynde the kyngdom of
CALDEE þat streccheth fro the mountaynes of CALDE
toward the Est vnto the cytee of NYNYUEE þat sitteth
vpon the ryuere of TYGRE. And in largeness it begynneth 24
toward the NORTH to the cytee of MARAGA And it
strecceth toward the SOUTH vnto the see OCCEAN. In
CALDEE is a pleyne contree t fewe hilles t fewe ryueres.
After is the kyngdom of MESOPOTAYME þat begynneth 28
toward the est to the flom of TYGRE vnto a cytee þat is
clept MOSEH And it streccheth toward the west to the
flom of EUFRATE vnto a cytee þat is clept ROLAUZ And in
lengthe it goth [fro] (1) the mount of ARMENYE vnto the 32
desert of YNDE the lesse. þis is a gode contree t a pleyne
but it hath fewe ryueres; It hath but .ij. mountaynes in
þat contree Of the whiche on highte SYMAR t þat oþer
LYSON; And this lond marcheth to the kyngdom of 36

Caldee. 3it pere is toward the parties MERIDIONALES African
geography
 many contrees & many regions As the lond of ETHIOPE
 pat marcheth toward the EST to the grete desertes, toward
 4 the WEST [to] ⁽¹⁾ the kyngdom of NUBYE, toward the SOUTH
 to the kyngdom of MORETANE And toward the north
 to the rede see. After is MORETANE pat dureth fro the
 mountaynes ¹ of ETHIOPE vnto lybie the hize, And pat [1 fol. 112 a]
 8 contree ly3th along fro the see OCCEAN toward the SOUTH,
 And toward the NORTH it marcheth to NUBYE & to the
 high LYBYE; Theise men of NUBYE ben cristene; And it
 marcheth [to] ⁽²⁾ the londes aboueseyd to the desertes of
 12 EGYPT And pat is the EGYPT pat I haue spoken of before
 And after LIBYE the hye & LYBYE the lowe pat descendeth
 down lowe toward the grete see of Spayne, In the whiche
 contree ben many kyngdomes & many dynerse folk. Now
 16 I haue deuysed 3ou many contrees on this half the
 kyngdom of CATHAY, of the whiche manye ben obeyssant
 to the grete CHANE.

OF THE CONTREES & YLES þAT BEN BE3ONDE ch. xxx
 THE LOND OF CATHAY & OF THE FRUTES
 þERE & OF .XXIJ. KYNGES ENCLOSED WITHJN
 THE MOUNTAYNES.

20 **N**OW schalt I seye 3ou sewyngly of contrees & yles
 þa then bezonde the contrees þat I haue spoken
 of. wherfore I seye 3ou, in passynge be the lond of
 CATHAYE toward the high ynde & toward BACHARYE, men
 24 passen be a kyngdom þat men clepen CALDILHE, þat is a
 fulk fair contre. And pere groweth a maner of fruyt The
vegetable
lamb.
 as pough it weren GOWRDES, And whan þei ben rype men
 kutten hem a to & men fynden withinne a lytyl best in
 28 flesch, in bon & blode, as pough it were a lytil lomb
 withouten wolle. And men eten bothe the frut & the
 best, And þat is a gret merueyle. Of þat frute I haue
 eten all pough it were wonderfuþ but þat I knowe wel

(1) t, C.

(2) fro, C.

þat god is merueyllous in his werkes. And natheles
 I tolde hem of als gret a merueyle to hem þat is a monges
 vs And þat was of the BERNAKES. For I tolde hem þat
 in oure contree weren trees þat baren a fruyt þat becomen 4
 briddes fleeynge. And þo þat fellen in ¹the water lyuen,
 And þei þat fallen on the erthe dyen anon; and þei ben
 right gode to mannes mete. And here of had þei als
 gret meruaylle þat summe of hem trowed it were an 8
 jupossible thing to be. In þat contree ben longe apples
 of gode sauour, Where of ben mo þan an .C. in a clustre
 & als manye in a noþer. And þei han grete longe leues
 & large of .ij. fote long or more And in þat contree & in 12
 oper contrees þere abouten growen many trees þat beren
 clowe gylofres And notemuges & grete notes of ynde & of
 CANEE & of many oper spices. And þere ben vynes
 þat beren so grete grapes þat a strong man scholde haue 16
 ynnow to done for to bere o clustre with aȝ the grapes.
 In þat same regioun ben the mountaynes of CASPYE þat
 men clepen VBER in the contree. Betwene þo mountaynes
 the Iewes of .x. lynages ben enclosed þat men clepen 20
 GOTH & MAGOTH And þei mowe not gon out on no syde.
 þere weren enclosed .xxij. kynges with hire peple, þat
 dwelleden betwene the mountaynes of SYCHYE. þere
 kyng ALISANDRE chacede hem betwene þo mountaynes 24
 And þere he thoughte for to enclose hem porgh werk
 of his men. But whan he saugh þat he myghte not don
 it ne bryng it to an ende, he preyed to god of nature þat
 he wolde parforme þat þat he had begonne And aȝ were 28
 it so þat he was a payneme & not worthi to ben herd, ȝit
 god of his grace closed the mountaynes togydre, so þat
 þei dwellen þere aȝ faste ylokked & enclosed with high
 mountaynes alle aboute, saf only on o syde, And on þat 32
 syde is the see of CASPYE. Now may sum men asken :
 Sith þat the see is ⁽¹⁾ on þat o syde, Wherefore go þei not
 out on the see syde for to go where þat hem lyketh?
 But to this questioun I schal ²answere : þat see of CASPYE 36

The barnacle
 goose.
 [1 fol 112b]

Other rare
 plants,
 apples,
 spices and
 vines.

Alexander
 tried to
 enclose the
 ten tribes in
 the Scythian
 mountains.

The God of
 nature
 finished his
 work.

Those Jews
 cannot
 escape by
 water,
 because
 the Caspian
 is a lake.

[2 fol. 113 a]

- goth out be londe vnder the mountaynes + renneth be
 the desert at o syde of the contree + after it streccheth
 vnto the endes of PERSIE And alþough it be clept a see,
 4 it is no see ne it toucheth to non oper see, But it is a
 lake, the grettest of the world. And þough þei wolden
 putten hem in to þat see, þei ne wysten neuer where þat
 þei scholde arryuen. And also þei conen no langage but
 8 only hire owne þat noman knoweth but þei, And perfore
 mowe þei not gon out. And also ȝee schuþ vnderstonde
 þat the Iewes han no propre lond of hire owne for to
 dwellen jnne in aȝ the world, but only þat lond betwene
 12 the mountaynes, And ȝit þei ȝelden tribute for þat lond to
 the queen of AMAZOINE the whiche þat maketh hem to
 ben kept in cloos fuȝ diligently þat þei schuþ not gon
 out on no syde but be the cost of hire lond, For hire lond
 16 marcheth to þo mountaynes. And often it hath befallen
 þat ⁽¹⁾ summe of the Iewes han gon vp the mountaynes
 And aualed down to the valeyes, But gret nombre of folk
 ne may not do so For the mountaynes ben so hye + so
 20 streght vp, þat þei moste abyde þere maugree hire myȝht,
 For þei mowe not gon out but be a litiȝ issue þat was
 made be strengthe of men; And it lasteth wel a .iiij.
 grete myle. And after is þere ȝit a lond aȝ desert, where
 24 men may fynde no water ne for dyggyng ne for non
 oȝer þing, Wherfore men may not dwellen in þat place
 so is it fuȝ of dragounes, of serpentis + of oȝer venymous
 bestes þat noman dar not passe but ȝif it be be strong
 28 wynter. And þat streyt passage men clepen in þat
 contree CLYRON, And þat is the passage þat the queen of
 AMAZOINE maketh to ben kept. And þogh ¹ it happene
 sum of hem be fortune to gon out, þei conen no maner of
 32 langage but EBREW, so þat þei can not speke to the
 peple. And ȝit natheles men seyn þei schuþ gon out
 in the tyme of ANTECRIST And þat þei schuþ maken
 gret slaughter of cristene men, And perfore aȝ the
 36 Iewes þat dwellen in aȝ londes lernen aȝ weys to speken

Also because
they know
no foreign
language.

They pay
tribute to
the queen of
Amazonia.

A few have
escaped.

But the
road is
impractic-
able for
large
numbers.

[fol. 118 v]

In the tyme
of Antichrist
they shall
escape
and destroy
Christians.

(1) þat, repeated, C.

EDREW, in hope *pat* whan the *oper* Iewes schu^{ft} gon out, *pat* *pei* may vnderstonden hire speche & to leden hem in to cristendom for to destroye the cristene peple. For the Iewes seyn *pat* *pei* knowen wel be hire pro- 4
 phecyes *pat* *pei* of CASPYE schu^{ft} gon out & spreden porgh out a^{ll} the world And *pat* the cristene men schu^{ft} ben vnder hire subieccioun als longe as *pei* han ben in subieccioun of hem. And *zif* *pat* *zee* wil wyte 8
 how *pat* *pei* schu^{ft} fynden hire weye, after *pat* I haue herd seye I scha^{ft} te^{ll} *zou*. In the tyme of ANTECRIST a FOX scha^{ft} make *pere* his trayne & mynen an hole where kyng ALISANDRE leet make the *zates* And 'so longe he 12
 scha^{ft} mynen & *percen* the erthe til *pat* he scha^{ft} passo porgh towards *pat* folk. And whan *pei* seen the FOX they schu^{ft} haue gret merueylle of him be cause *pat* *pei* saugh neuer such a best, For of a^{ll} opere bestes *pei* han 16
 enclosed amonges hem, saf only the FOX. And *panne* *pei* schullen chacen him & pursuen him so streyte, ti^{ll} *pat* he come to the same place *pat* he cam fro. And *panne* *pei* schullen dyggen & mynen so strongly, ti^{ll} *pat* *pei* 20
 fynden the *zates* *pat* kyng ALISANDRE leet make of grete stones & passynge huge, wel symented & made stronge for the maystrie. And *po* *zates* *pei* schu^{ft} breken & so gon out be fyndynge of *pat* issue. Fro *pat* lond gon men 24
 to^lward the lond of BACHARIE, where ben fu^{ll} yuele folk & fu^{ll} crue^{ft}. In *pat* lond ben trees *pat* beren wolle as bogh it were of scheep, where of men maken clothes & a^{ll} ping *pat* may ben made of wolle: In *pat* contree 28
 ben many YPOTAYNES *pat* dwellen somtyme in the water & somtyme on the lond And *pei* ben half man & half hors as I haue seyd before, And *pei* eten men whan *pei* may take nem. And *perc* ben ryueres & watres *pat* ben fu^{ll} 32
 byttere, pree sithes more *pan* is the water of the see. In *pat* contree ben many GRIFFOUNES more plentee *pan* in any other contree Summen seyn *pat* *pei* han the body vpward as an EGLE And benethe as a LYOUN And treuly 36
pei seyn soth *pat* *pei* ben of *pat* schapp. But o

A fox shall
 burrow
 through to
 the ten
 tribes,

and they
 shall escape
 by following
 him under-
 ground.

[¹ fol. 114 a]

In Bactria
 are cotton
 trees.

Hippopotamuses.

Griffins.

GRIFFOUN hath the body more gret + is more strong
 panne .viiij. LYOUNS, of suche lyouns as ben o this half,
 And more gret + strongere þan an .C. Egles suche as
 4 we han amonges vs. For o GRIFFOUN þere wil bere
 fleynge to his nest a gret hors 3if he may fynde him at
 the poynt or .ij. oxen 3oked togidere as þei gon at the
 plowgh. For he hath his talouns so longe + so large
 8 + grete vpon his feet as þough þei weren hornes of grete
 oxen or of bugles or of ky3n, so þat men maken cuppes of
 hem to drynken of. And of hire ribbes and of the
 pennes of hire wenges men maken bowes fuþ stronge to
 12 schote with Arwes + quareH. From þens gon men be
 many iourneyes þorgh the lond of Prestre Iohn the grete
 Emperour of YNDE, And men clepen his roialme the yle
 of PENTEXOIRE.

One griffin
 will fly up
 carrying a
 horse or a
 yoke of
 oxen.

OF THE RYALL ESTATE OF PRESTRE IOHN Ch XXXI.
 + OF A RICHE MAN þAT MADE A MER'UEYLOUS [f fol. 114]
 CASTEL AND CLEPED IT PARADYS + OF HIS
 SOTYLTEE.

16 **T**HIS Emperour Prestre Iohn holt fuþ gret lond And
 hath many fuþ noble cytees + gode townes in
 his Royalme and many grete dyuerse yles + large. For
 aH the contree of ynde is deuysed in yles for the grete
 20 flodes þat comen from PARADYS þat departen aH the lond
 in many parties. And also in the see he hath fuþ manye
 yles. And the beste cytee in the yle of PENTEXOIRE is
 NYSE þat is a fuþ ryaH cytee + a noble and fuþ riche
 24 This Prestre Iohn hath vnder him many kynges + many
 yles + many dyuerse folk of dyuerse condiciouns And this
 lond is fuþ gode + ryche, but not so riche as is the lond
 of the grete CHANE. For the marchauntes comen not
 28 thider so comounly for to bye marchandises as þei don in
 the lond of the gret CHANE, for it is to fer to trauaylle to.
 And on þat oþter partie, in the yle of CATHAY men
 fynden aH maner thing þat is nede to man clothes of

Prestre
 John's
 Empire

Sailors fear
the
Adamant
rocks, which
attract all
ships with
iron in --
them.

Vegetation
grows out of
the wrecks.

[¹ fol. 115 a]

Hormuz.

Popinjays.

The usual
food.

gold of silk of spycerye + aȝ maner auere de poys, And
þerfore, aȝ be it þat men han gretter chep in the yle of
Prestre Iohn, natlieless men dreden the longe weye + the
grete periles in the see in þo partyes. For in many 4
places of the see ben grete roches of stones of the
ADAMANT, þat of his propre nature draweth IREN to him,
And þerfore þere passen no schippes þat han ouþer bondes
or nayles of IREN within hem, And ȝif þer do anon the 8
roches of the ADAMANTES drawen hem to hem, þat neuer
þei may go þens. I myself haue seen o ferrom in þat see
as þough it hadde ben a gret yle full of trees + buscayHe
full of thornes + breres gret plentee, And the schipmen 12
tolde vs þat aȝ þat was of schippes þat weren drawen
thider be the ADAMAUNTES for the IREN ¹ þat was in hem.
And of the roteness + oper thing þat was within the
schippes grewen such buscaylle + thornes + breres + grene 16
grass + such maner of thing, And of the mastes + the
seyȝ ȝerdes it semed a grete wode or a groue. And suche
roches ben in many places þere abouten And þerfore dur
not the marchantes passen þere but ȝif þei knowen wel 20
the passages or eȝ þat þei han gode lodesmen. And also
þei dreden the longe weye + þerfore thei gon to CATHAY
for it is more nyȝh. And ȝit is it not so nyȝh but þat
men moste ben traunayllynge be see + lond .xj. monethes 24
or .xij. from GENE or from VENYSE or he come to CATHAY.
And ȝit is the lond of Prestre Iohn more ferr be many
dredfulȝ iourneyes And the marchantes passen be the
kyngdom of PERSIE + gon to a cytee þat is clept HERMES 28
for HERMES the PHILOSOPHE founded it, And after þat
þei passen an arm of the see + þanne þei gon to another
cytee þat is clept GOLBAOH + þere þei fynden marchandises +
of POPENGAYES as gret plentee as men fynden here of goos. 32
And ȝif þei wil passen ferthere þei may gon sykerly jnow.
In þat contree is but lytyȝ whete or barley + þerfore þei
eten Ryȝs + hony + mylk + chese + frute. This
Emperour Prestre Iohn taketh aȝweys to his wif the 36
doughter of the grete CHANE And the grete CHANE also

- in the same wise the doughter of Prestre Iohn, For þeise
 .ij. ben the grettest lordes vndir the firmament. In the
 lond of Prestre Iohn ben many dyuerse thinges & manye
 4 *precious stones* so grete & so large þat men maken of hem Vessels
made of
precious
stones.
[1 fol. 115 b]
 vessel. As plateres, dissclies & cuppes & many oþer
 merueyles ben þere þat it were to combrous ¹and to long
 to putten it in scripture of bokes. But of the principaH
 8 yles & of his estate and of his lawe I schaff telle þou
 som partye. This Emperour Prestre Iohn is cristene Preste
John's
religion.
 And a gret partie of his contree also, But ȝit þei haue not
 aH the Articles of oure feyth as wee hauen. þei beleuen
 12 wel in the fader, in the sone and in the holy gost And þei
 ben fuH deuoute & right trewe on to a nother And þei
 sette not be no barettes ne by cawteles ne of no disceytes. His
government
 And he hath vnder him .lxxij. prouynces And in every
 16 prouynce is a kyng And þeise kynges han kynges vnder
 hem, & alle ben tributaries to Prestre Iohn. And he
 hath in his lordschipes many grete merueyles, For in
 his contree is the see þat men clepen the GRAUELY SEE The Grauelly
Sea.
 20 þat is aH graueH and sond withouten any drope of water.
 And it ebbeth & floweth in grete wawes as oþer sees don.
 And it is neuer stille ne in pes in no maner cesoun And
 noman may passe þat see be navye ne be no maner
 24 of craft & þerfore may no man knowe what lond is
 beyond þat see. And aH be it þat ⁽¹⁾it haue no water
 ȝit men fynden þere in & on the bankes fuH gode fisch Its fish.
 of oþer maner of kynde & schapp þanne men fynden in
 28 any oþer see & þei ben of right goode tast & delicious
 to mannes mete. And a .iiij. iourneys long fro þat
 see ben grete mountaynes out of the whiche goth out
 a gret flood þat cometh out of PARADYS & it is fuH
 32 of *precious stones* withouten any drope of water The river of
precious
stones.
 & it renneth þorgh the desert on þat o syde, so þat it
 maketh the see grauely And it bereth into þat see & þere
 it endeth. And þat flomme renneth also .iiij. dayes in the It flows
three days
in the week.
[2 fol. 116 a]
 36 woke & bryngeth with him grete stones & the roches ²also

(1) þat, repeated, C.

The
ephemeral
trees.

Granting,
horned men.

Speaking
parrots.

Crosses are
carried
before
Prester John
instead of
banners.

[¹ fol 116 b]

In peace
time, one
plain
wooden
cross
precedes
him

perewith and þat gret plente, And anon as þei ben entred
in to the grauely see þei ben seyn nomore, but lost for
eueremore. And in þo .iiij. dayes þat that ryuere reunneth
noman dar entren in to it, But in the oper dayes men dar 4
entren wel ynow. Also bezonde þat flomme, more
vpward to the desertes is a gret pleyn aft grauely betwene
the mountaynes. And in þat playn euery day at the sonne
risynge begynnen to growe smale trees & þei growen til 8
mydday berynge frute. But noman dar taken of þat
frute for it is a thing of FAYRE. And after MIDDAY þei
discrecen & entren azen in to the erthe, so þat at the
goynge down of the sonne þei apperen no more & so þei 12
don euery day & þat is a gret mervaylle. In þat desert
ben many wylde men þat ben hidouse to loken on for þei
ben horned And þei speken noughit but þei gronten as
pygges. And pere is also gret plente[e]⁽¹⁾ of wylde houndes, 16
And pere ben manye POEGAYES þat þei clepen PSITAKES
in hire langage And þei speken of hire propre nature &
saluen men þat gon þorgh the desertes & speken to hem
als appertely as þough it were a man. And þei þat speken 20
wel han a large tonge & han .v. toos vpon a fote. And
pere ben also of oper manere, þat han but .iiij. toos vpon a
fote And þei speken not or but litiþ for þei cone not but
cryen. This Emperour Prestre Iolin whan he goth into 24
bataylle azenst ony other lord, he hath no baneres born
before him But he hath .iiij. crosses of gold fyn grete &
hye, full of precious stones. And euery of þo cross ben
sett in a chariot full richely arrayed. And for to kepen 28
euery cros ben ordeyned .x. MiH. ¹men of armes & mo þan
an .C.M². men on fote in maner as men wolde kepe a
stondard in oure contrees Whan þat wee ben in lond of
werre. And this nombre of folk is withouten the princy- 32
pah hoost & withouten wenges ordeynd for the bataylle.
And whan he hath no werre, but rideth with a pryuy
meynee panne he hath bore before him but o cros of
tree withouten peynture & withouten gold or siluer or 36

(¹) plenteo, C.

precious stones in remembrance *pat* Ihesu crist suffred
 deth vpon a cros of tree. And he hath born before him
 also a plater of gold full of erthe in tokene *pat* his nobless
 4 *+* his myght *+* his flessch schaff turnen to erthe. And he
 hath born before him also a vessel of siluer full of noble
 jewelless of gold full riche *+* of precious stones in tokene
 of his lordschipe *+* of his nobless *+* of his myght. He
 8 duelleth comounly in the cytee of SUSE *+* pere is his
 principall palays *pat* is so riche *+* so noble *pat* noman wil
 trowe it by estimacioun but he had seen it. And abouen
 the chief tour of the palays ben .ij. rounde pomeles of
 12 gold And in euerych of hem ben .ij. charboncles grete *+*
 large *pat* schynen full brighte vpon the nyght And the
 principall gates of his palays ben of a precious ston *pat*
 men clepen SARDOYNE And the bordure *+* the barres ben
 16 of IVORYE And the wyndowes of the halles *+* chambres
 ben of CRISTAEL And the tables whereon men eten somme
 ben of EMERAUDES, summe of AMATYST *+* somme of GOLD
 full of precious stones And the pileres *pat* beren vp the
 20 tables ben of the same precious stones And the degrees to
 gon vp to his throne where he sitteth at pe mete ou is of
 ONICHE, Anoper is of CRISTAEL *+* anoper of IASPRE grene,
 Anoper of amatyst, Anoper of SARDYNE, Anoper of
 24 CORNELINE. And the .vij. *pat* he setteth onne his feet
 is of ¹CRISOLYTE. And all peise degrees ben bordured
 with fyn gold with the tothiere precyous stones sett with
 grete perles oryent. And the sydes of the sege of his
 28 throne ben of EMERAUDES *+* bordured with gold full
 nobely And dubbed with oper precious stones and grete
 perles. And all the pileres in his chambre ben of fyne
 gold with precious stones *+* with manye CHARBONCLES *pat*
 32 zeuen gret lyght vpon the nyght to all peple. And all he it
pat the CHARBONCLE zeue lyght right ynow, natheles at alle
 tymes brenneth a vessel of CRISTAEL full of BAWME for
 to zeuen gode smeit *+* odour to the Emperour *+* to voyden
 36 away all wykkede eyres *+* corrupciouns. And the forme
 of his bedd is of fyne saphires bended with gold for to

Two vessels,
one full of
earth, the
other of
jewels,
carried
before him.

Gorgeous-
ness of his
palace in
Susa.

The steps to
the throne.

[¹ fol. 117 a]

The throne.

His chamber
lighted with
carbuncles,
and scented
with balm.

His bed.

Nyse, his
other
capital.

His
household.

Kings and
eails serve
him.

[¹ fol. 117^b]

The Lords
spiritual.

The officers
of the court.

Melazged.

The Old
Man of the
Mountain.

make him slepen wel & to refreynen him from lechrye.
For he wil not lyge *with* his wyfes but .iiij. sithes in the
3er after the .iiij. cesouns, And *pat* is only for to engendre
children. He hath also a full fayr palays & a noble at 4
the cytee of NYSE where *pat* he duelletli whan him best
lyketh. But the Ayr is not so attempree as it is at the
cytee of SUSE. And 3ee schuh vnderstonde *pat* in all his
contree ne in the contrees pere all aboute men eten noght 8
but ones in the day, but 3if *pat* men maken hem in the
court of the grete CHANE. And so *pei* eten euery day in
his court mo þanne .xxx. persones, withouten goeres
& comeres. But the .xxx. .m.¹ persones of his contree ne 12
of the contree of the grete CHANE ne spenden nought so
moche gode as don .xij. .M.¹ of oure contree. This Emperour
Prestre Iohn hath euere more .vij. kynges *with* him to
seruen him And *pei* departen hire seruice be certeyn 16
monethes And *with* þeise kynges seruen all weys .lxxij.
Dukes And .ccc. & .lx. Erles. And all the dayes of the 3er
pere eten ¹ in his houshold & in his Court .xij. Erche-
bysshoppes & .xx. Bisshoppes. And the Patriark of seynt 20
Thomas is pere as is the POPE here And the Erchebis-
shoppes & the Bisshoppes & the abbottes in *pat* contree
ben alle kynges. And euerych of þeise grete lordes
knownen vel ynow the Attendance of hire seruyce. The 24
on is mayster of his houshold, Anoper is his chambirleyn,
Anoper serueth him of a dyssch, Anoper of the cuppe,
Anoper is Styward, Anoper is Marcschall, Anoper is
Prynce of his Armes; And þus is he full nobely & 28
ryally serued. And his lond dureth in verry brede .iiij.
monethes iorneyes And in lengthe out of mesure, *pat* is
to seyne All the yles vnder erthe *pat* wee supposen to ben
vnder vs. Besyde the yle of PENTEXOIRE *pat* is the lond 32
of Prestre Iohn is a gret yle long & brode *pat* men clepen
MILSTORAK & it is in the lordschipe of Prestre Iohn. In
pat yle is gret plentee of godes. þere was dwellynge
somytyme a riche man & it is not longe sith & men clept 36
him GATHOLONABES & he was full of cauteles & of sotyh

disceytes. And he hadde a full fair castell t a strong in
 a mountayne, so strong t so noble pat noman cowde
 devise a fairere ne a strengere. And he had let muren all
 4 the mountayne aboute with a strong wall t a fair And
 withinne þo walles he had the fairest gardyn pat any man
 myghte beholde t þerein were trees berynge all maner of
 frutes pat any man cowde deuise. And þerein were
 8 also all maner vertuous herbes of gode smell and
 all oþer herbes also pat beren faire floures. And he
 had also in þat gardyn many faire welles, And beside
 þo welles he had lete make faire halles t 1 faire
 12 chambres depeynted all with gold t azure. And þere
 weren in þat place many a dyuerse thinges And manye
 dyuerse storyes. And of bestes t of bryddes þat songen
 full delectably t meveden be craft, þat it semede þat þei
 13 weren quyke. And he had also in his gardyn all maner
 of foules t of bestes pat any man myghte thenke on for
 to haue pley or desport to beholde hem. And he had
 also in þat place the faireste damyseles þat myghte ben
 20 founde vnder the age of .xv. 3eer And the faireste 3onge
 striplynges þat men myghte gete of þat same age; And
 all þei weren clothed in clothes of gold full richely And
 he scyde þat þo weren aungeles. And he had also let
 24 make .iij. welles faire t noble t all envyround with ston
 of jaspre, of cristall, dyapred with gold t sett with
 precious stones t grete orient perles. And he had made
 a conduyt vnder erthe so þat the .iij. welles at his list on
 28 scholde renne mylk, Anoper wyn t anoper hony; And
 þat place he clept paradys. And whan þat any gode
 knyght þat was hardy t noble cam to see this rialtee,
 he wolde lede him in to his paradys t schewen him þeise
 32 wonderfull thinges to his desport t the merueyllous t
 delicious song of dyuerse briddes t the faire damyseles
 t the faire welles of mylk of wyn t of hony plenteuous
 rennyng. And he wolde let make dyuerse instrumentes
 36 of Musik to sownen in an high tour so merrily þat it was
 ioye for to here t noman scholde see the craft þere of.

His garden
of delights.

[1 fol. 118a]

His live
hours.

The conduit
running
with milk,
wine and
honey.

Bold young
men were
brought in.

He told
them this
was
paradise,

and intoxi-
cated them
with
hashish.
[1 fol. 118^b]

He thus
persuaded
them to die
for him.

They became
assassins.

The Old
Man's castle
and garden
lately
destroyed.

And þo he seyde weren aungeles of god & þat place was
paradys þat god had behight to his frendes seyenge: DABO
VOBIS TERRAM FLUENTEM LACTE & MELLE. And þanne
wolde he maken hem to drynken of a certeyn drynk 4
whereof anon þei scholden ¹ be drunken And þanne wolde
hem thinken gretter delyt þan þei hadden before. And
þan wolde he seye to hem þat ȝif they wolde dyen for
him & for his loue þat after hire detñ þei scholde come 8
to his paradys & þei scholden ben of the age of þo
damyselles & þei scholde pleyen with hem & ȝit ben
maydenes. And after þat ȝit scholde he putten hem in
a fayrere paradys, where þat þei scholde see god of 12
nature visibely in his magestee and in his blisse. And
þan wolde he schewe hem his entent And seye hem þat ȝif
þei wolde go sle such a lord or such a man þat was his
enemye or contrarious to his list, þat þei scholde not 16
drede to don it & for to be slayn perfore hem self, for
after hire detñ he wolde putten hem in to anoþer paradys,
þat was an .C. fold fairere þan ony of the tothere & pere
scholde þei dwellen with the most fairest damyselles þat 20
myghte be & pley with hem eueremore. And þus wenten
many dyuerse lusty Bacheleres for to sle grete lordes
in dyuerse contrees þat weren his enemyes & made
hemselves to ben slayn in hope to haue þat paradys. And 24
þus often tyme he was revenged of his enemyes be his
sotyH disceytes & false cawteles. And whan the worthli
men of the contree hadden perceyued this sotyH falshod
of this GATHOLONABES, þei assembled hem with force & 28
assayleden his castel & slown him & destroyeden aH
the faire places & aH the nobletees of þat paradys. The
place of the welles & of the walles & of many oþer thinges
ben ȝit apertly sene, but the ricchesse is voyded clene; 32
And it is not longes gon siñ þat place was destroyed.

OF THE DEUELES HEDE IN THE VALEYE Ch. XXXII.
 PERILOUS, AND OF THE CUSTOMS OF FOLK
 IN DYUERSE YLES þAT BEN ABOUTEN IN
 THE LORDSCHIPE OF PRESTRÆ IOHN.

BESYDE þat yle of Mistorak vpon the left syde
 nygh to the ryner of PRISON is a merueylous
 thing. þere is ¹a vale betwene the mountaynes þat The Vale
Perilous.
[1 fol. 119 a]
 4 dureth nygh a .iiij. myle And summen clepen it the
 vale enchaunted, Somme clepen it the vale of deueles
 + somme clepen it þe vale perilous. In þat vale heren
 men often tyme grete tempestes and thondres + grete
 8 murmures + noyses aȝ dayes + nyghtes And gret noyse
 as it were sown of tabours and of nakeres + of trompes,
 as þough it were of a gret feste. This vale is aȝ fuȝ
 of deueles + hath ben aȝweys. And men seyn þere þat
 2 it is on of the entrees of helle. In þat vale is gret It is full of
treasure.
 plentee of gold + syluer, Wherfore many mysbeleuyngo
 men + manye cristene men also gon in oftentyme for to
 haue of the thresoure þat þere is, But fewe comen aȝen
 6 + namely of the mysbeleuyngo men, ne of the cristene
 men nouȝer, for anon þei ben strangled of deueles. And
 in myȝd place of þat vale vnder a roche is an hed + The Devil's
Head.
 the visage of a deuyl bodyliche, fuȝ horrible + dredfuȝ
 0 to se. And it scheweth not, but the hed to the schuldres,
 But þere is noman in the world so hardy, cristene man
 ne oȝer, but þat he wolde ben adrad for to beholde it
 + þat it wolde semen him to dye for drede, so is it
 4 hidouse for to beholde. For he beholdeth euery man so
 scharlyp with dredfuȝ eyen þat ben euere more mevyng
 + sparklyng as fuyre + chaungeth + stereth so often
 in dyuerse manere with so horrible contenance, þat noman
 8 dar not neyȝen towarde him. And fro him cometh out
 smoke + stynkande fuyr + so moche abhomynacioun, þat
 vnethe noman may þere endure. But the gode cristene
 men þat ben stable in the feyth entren weȝ withouten Good Chris-
tians safe
from danger.
 2 perile, For þei wil first schryuen hem + marken hem

with the tokene of the holy cros, so þat the fendes ne
 [1 fol. 119 v] han ¹no power ouer hem. But aȝ be it þat þei ben
 withouten perile ȝit natheles ne ben þei not withouten
 drede whan þat þei seen the deuēles visibely and bodyly 4
 aȝ aboute hem, þat maken fuȝ many dyuerse assautes
 t manaces in eyr t in erthe t agasten hem with strokes
 of thonder blastes and of tempestes, and the moste drede
 is, þat god wole taken vengeance þanne of þat þat men 8
 han mysdon aȝen his wille. And ȝee schuȝ vnderstonde
 þat whan my felowes and I weren in þat vale wee weren
 in gret thought wheper þat we dursten putten oure bodyes
 in aventure to gon in or non, in the protectioun of god. 12
 And somme of oure felowes accordeden to entre t somme
 noght. So þere weren with vs .ij. worthi men Frere
 Menoures, þat weren of lombardyē þat seyden þat ȝif
 ony man wolde entren, þei wolde gon in with vs. And 16
 whan þei hadden seyd so vpon the gracyous trust of
 god t of hem wee leet synge masse t made euery man
 to ben schryuen t houseld. And þanne wee entreden
 .xiiij. persones, But at oure goynge out wee weren but 20
 .ix. And so wee wisten neuere wheper þat oure felowes
 weren lost or eȝ turned aȝen for drede, But wee ne saugh
 hem neuer after; And þo weren .ij. men of GRECE t
 .iiij. of SPAYNE. And oure oþer felowes þat wolden not 24
 gon in with vs þei wenten by another coste to ben before
 vs t so þei were. And þus wee passeden þat perillouse
 vale t founden þerjume gold t syluer t precious stones
 t riche jewelles gret plentee, bothe here t þere as vs 28
 semed. But wheper þat it was as vs semede, I wot nere
 for I touched none, be cause þat the deuēles ben so subtyle
 to make a thing to seme otherwise þan it is for to disceyue
 mankynde t þerfore I towched none And also because 32
 [2 fol. 120 a] þat I wolde not ben put out of my ²deuocioun, for I was
 more deuout þanne þan euere I was before or after, And
 aȝ for the drede of fendes þat I saugh in dyuerse figures
 And also for the gret multytude of dede bodyes þat I 36
 saugh þere liggyng be the weye be aȝ the vale as

Some of my
party agreed
to enter.

Two friars
promised to
join us.

Fourteen
went in,
nine came
back.

We found
much
treasure
there, but I
touched
none of it.

Many dead
bodies lay
by the way.

- þough þere had ben a bataylle betwene .ij. kynges
 ⁊ the myghtyest of the contree, ⁊ þat the gretter partye
 had ben discomfyted ⁊ slayn. And I trowe þat vnethe
 4 scholde ony contree haue so moche peple *within* him as
 lay slayn in *þat* vale, as vs thoughte, the whiche was an
 hidouse sight to seen. And I merueyelled moche *þat* þere
 weren so manye ⁊ the bodyes *añ* hole *withouten* rotynge,
 8 But I trowe þat fendes made *hem* semen to ben so hole
withouten rotynge. But *þat* myghte not ben to myn
 avys *þat* so manye scholde haue entred so newly ne so
 manye newly slayn *withouten* styntyng ⁊ rotyng.
 12 And manye of *hem* weren in habite of cristene men, But
 I trowe wel *þat* it weren of suche *þat* wenten in for
 couetyse of the thresoure *þat* was þere ⁊ hadden ouer-
 moche feblencesse in the feith, so *þat* hire hertes ne myghte
 16 not endure in the beleve for drede; And þefore weren
 wee the more deuout a gret del. And ȝit wee weren cast
 down ⁊ beten down many tymes to the hard erthe he
 wyndes and thondres ⁊ tempestes, But eueremore god of
 20 his grace halp vs, And so wee passed *þat* perilous vale
withouten perile ⁊ *withouten* encombrance, thanked be *añ*
 myghty godd. After this bezonde *þat* vale is a gret yle
 Where the folk ben grete GEANTES of .xxviii. fote longe
 24 or of .xxx. fote long And þei han no clothinge but of
 skynnes of bestes *þat* þei hangen vpon *hem* And þei
 eten no breed, But *añ* raw flesch ⁊ þei drynken mylk of
 bestes, for þei han plentee of *añ* bestaylle; And þei haue
 28 none houses to lyen ¹inne. And þei eten more gladly ^[1 fol. 120 b]
 mannes flesch þanne ony *oper* flesch. In to *þat* yle dar
 noman gladly entren, And ȝif þei seen a schipp ⁊ men
 perejnne, Anon þei entren in to the see for to take *hem*.
 32 And men seyden vs *þat* in an yle bezonde *þat* weren
 GEANTES of grettere stature, summe of .xlvi. fote or of .l.
 fote long And as sommemen seyn, summe of .l. cubytes
 long. But I sagh none of þo, for I hadde no lust to go
 36 to þo parties, because *þat* noman cometh nouper into *þat*
 yle ne into *þat* *oper*, but ȝif he be deuoured anon. And

There was
no sign of
decay.

Many wore
Christian
dress.

We were
knocked
down, but
not hurt.

Giants.

They devour
travellers.

among þo geauntes ben scheep als grete as oxen here t þei
 beren gret wolle t rough ; Of þo scheep I haue seyn many
 tymes. And men han seen many tymes po GEAUNTES
 taken men in the see out of hire schippes t broughite 4
 hem to londe .ij. in on hond t .ij. in anoþer, etyng hem
 goynge aH raw t aH quyk. .Anoþer yle is pere toward
 the north in the see OCCEAN, where þat ben full cruele t
 ful euele women of nature t þei han precious stones in 8
 hire eyen. And þei ben of þat kynde, þat ȝif þei beholden
 any man with wratthe þei slen him anon with the be-
 holdynge, as doth the BASILISK. Anoþer yle is pere full
 fair t gode t gret t full of pople Where the custom is 12
 such, þat the firste nyght þat þei ben maryed þei maken
 anoþer man to lye be hire wifes for to haue hire mayden-
 hode, t þerfore þei taken gret huyre t gret thank. And
 þer ben certeyn men in euery town þat seruen of non 16
 oþer thing And þei clepen hem CADEBERIZ, þat is to
 seyne: the foles of wanhope. For þei of the contree
 holden it so gret a thing t so perilous for to haue the
 maydenhode of a woman, þat hem semeth þat þei þat 20
 hauen first¹ the maydenhode putteth him in auenture of
 his lif. And ȝif the husbonde fynde his wif mayden that
 oper next nyght after þat sche scholde haue ben leyn by
 of the man þat is assigned perefore, perauunter for dron- 24
 keness or for sum other cause, the husbonde schaff pleyne
 vpon him þat he hath not don his deueer in such crueH
 wise as pough the officere wolde haue slayn him. But
 after the firste nyght þat þei ben leyn by þei kepen hem 28
 so streytely þat þei ben not so hardy to speke with no
 man. And I asked hem the cause whi þat þei helden
 such custom t þei seyden ma þat of olde tyme men hadden
 ben dede for deflourynge of maydenes þat hadden serpentes 32
 in hire bodyes þat stongen men vpon hire ȝerdes, þat
 þei dyeden anon. And þerfore þei helden þat custom to
 make oper men ordeynd þerfore, to lye be hire wyfes for
 drede of detH t to assaye the passage be another [rather] (1) 36

Women that
kill with a
look

The fools of
despair.

[¹ fol. 121 a]

(1) rather, missing in C.

- pan for to putte hem in pat auenture. After pat is
 anoper yle where pat *wommen* maken gret sorwe whan
 hire children ben yborn And whan *pei* dyen *pei* maken
 4 gret feste + gret ioye + reueff + *panne* *pei* casten hem into
 a gret fuyr brennyng. And þo pat louen wel hire hus-
 bondes, 3if hire husbondes ben dede, *pei* casten hem also
 in the fuyr with hire children + brennen hem. And *pei*
 8 seyn pat the fuyr schaff clensen hem of aH filthes + of aH
 vices And *pei* schuff gon pured + clene into anoper world
 to hire husbondes, + *pei* schuff leden hire children with
 hem. And the cause whi pat *pei* wepen whan hire chil-
 12 dren ben born is þis : for whan *pei* comen into this world,
pei comen to labour, sorwe and heyness. And whi *pei*
 maken ioye and gladnesse at hire dyenge is because pat
 as *pei* seyn *panne* *pei* gon to *paradys*, where the ryueres
 16 rennen mylk + hony, where pat men seen hem in ioye + in
 habundance of godes, withouten sorwe + labour. In pat
 yle men maken hire kyng euere more be electioun And
pey ne chesen him nought for no noblesse ne for no
 20 ricchess, but such on as is of gode maneres + of gode
 condiciouns, + *perewithaH* rightfuH ; And also pat he be
 of gret Age + pat he haue no children. In pat yle men
 ben fuH rightfuH and *pei* don rightfuH Iuggementes in
 24 euery cause, bothe of riche + pore, smale and grete, after
 the quantytee of the trespas pat is mysdon. And the kyng
 may nought deme noman to deth withouten assent of his
 barouns + operwyse men of conseil + pat aH the court
 28 acorde þerto. And 3if the kyng himself do any homy-
 cydie or any cryme, as to sle a man or any such cas,
 he schaff dye þefore, but he schaff not be slayn as
 another man, But men schuff defende in peyne of deth
 32 pat noman be so hardy to make him companye, ne to
 speke with hym, ne pat noman 3eue him ne selle him ne
 serue him nouthir of mete ne of drynk ; And so schaff
 he dye in myschef. *pei* spare noman pat hath trespaced
 36 nouþer for loue ne for fauour ne for ricchess ne for
 nobless, but pat he schaff haue after pat he hath don.

Birth causes
mourning,
death raises
joy.

Suttee: fire
purifies.

This world
is full of
sorrows.

[1 fol. 121 b]

Kings are
elected.

Old and
childless
men only
become
kings.

Criminal
kings
boycotted.

Hares and
poultry
kept as pets,
not to be
eaten.

[1 fol. 122a]

Community
of wives

Children are
fathered on
anybody.

Crocodiles.

How cotton
grows.

Wood that
burns a
year; incom-
bustible and
hard woods.

The graffe.

Bezonde þat yle is another yle where is gret multytude of
folk t þei wole not for noþing eten fleſch of hares ne of
hennes ne of gees; And ȝit þei bryngen forth ynowe for
to ſeen hem t to beholden hem only. But þei eten 4
fleſch of aȝ oper beſtes t drynken mylk. In þat contree
þei t taken hire doughitres t hire ſuſtres to here wyfes t
hire opere kynneswommen, And ȝif pere ben .x. men or
.xij. men or mo dwellynge in an hows, the wif of euerych 8
of hem ſchaȝ ben comoun to hem alle þat duellen in þat
hows, So þat every man may liggen with whom he wole
of hem on o nyght t with another Another nyght. And
ȝif ſche haue ony child ſche may ȝeue it to what man 12
þat ſche liſt þat haȝ companyed with hire, ſo þat noman
knoweȝ pere Wheȝer the child be his or anoþeres. And ȝif
ony man ſeye to hem þat þei noriſſchen oper mennes
children, þei answeren þat ſo don oper men hires. In 16
þat contree t be aȝ ynde ben gret plentee of COKODRILLES,
þat is a maner of a long ſerpent as I haue ſeyd before.
And in the nyght þei dwellen in the water t on the day
vpon the lond in roches t in CAUES. And þei ete no 20
mete in aȝ the wynter, but þei lyȝn as in a drem, as
don the ſerpentes. þeiſe ſerpentes ſlen men t þei eten
hem wepynge. And whan þei eten þei meven the ouer-
jowe t nought the nether iowe t þei haue no tonge. In 24
þat contree t in many opere bezonde þat t also in manye
on this half, men putten in werke the ſede of cotoun
And þei ſowen it euery ȝeer t þan groweȝ it in ſmale
trees þat beren cotoun. And ſo don men euery ȝere, ſo 28
þat pere is plentee of cotoun at aȝ tymes. Item in this
yle t in many opere pere is a maner of wode hard t
ſtrong, Whos couereth the coles of þat wode vnder the
aſſches pereoffe. the coles wil duellen t abyden aȝ quyke 32
a ȝere or more. And þat tre haȝ many leues as the
GYNYPRE haȝ. t pere ben also many trees þat of nature
þei wole neuer brenne ne rote in no manere. And pere
ben note trees þat beren notes als grete as a mannes hed. 36
pere also be many beſtes þat ben clept ORAFLES, In

- ARABYE *pei ben clept GERFAUNTZ*, ¹ *pat* is a best pomelee or [1 fol. 122 b]
 spotted, *pat* [is] ⁽¹⁾ but a lity^{ti} more high *pan* is a stede, But
 he hath the necke a .xx. cubytes long, And his croupe +
 4 his tayl is as of an hert And he may loken ouer a gret
 high hous. And *pere ben* also in *pat* contree manye
CAMLES, *pat* is a lyti^{ti} best as a Goot *pat* is wylde + he The
 lyueth he the eyr and eteth nouglit ne drynketh nouglit chameleon.
 8 at no tyme. And he chaungeth his colour oftentyme,
 For men seen him often sitlies now in o colour + now
 in ano^{per} colour, And he may chaunge him in to a^{ll}
 maner coloures *pat* him list, saf only in to red + white.
 12 *pere ben* also in *pat* contree passynge grete serpentes,
 Summe of .xx. fote long + *pei ben* of dyuerse coloures as Many-
 rayed rede, grene + ȝalowe, blewe + blake + a^{ll} spekelede. coloured
 + *pere ben* opere *pat* han crestes vpon hire hedes + *pei gon* snakes.
 16 [vpon] ⁽²⁾ hire feet vpright And *pei ben* wel a .iiij. fadme
 gret or more. And *pei* duellen a^{ll}wey in roches or in
 mountaynes ⁽³⁾ And *pei han* a^{ll}wey the throte open, of
 whens *pei* droppen venym a^{ll}weys. And *pere ben* also
 20 wylde swyn of many coloures als grete as *ben* oxen in
 oure contree + *pei ben* a^{ll} spotted as *ben* ȝonge fownes. Boars,
 And *pere ben* also VRCHOUNES als grete as wylde swyn hedgehogs,
 here, Wee clepen hem PORCZ DE SPYNE. And *pere ben* lions.
 24 lyouns a^{ll} white gret + myghty. And *pere ben* also of
 opere bestes als grete + more gretter *pan* is a destrere,
 And men clepen hem LOERANCZ And summen clepen hem
 ODENTHOS And *pei han* a blak hed + .iiij. longe hornes Odonto-
 28 trenchant in the front scharpe as a swerd + the body is tyrannus.
 sclendre; And he is a fu^{ll} felonous best And he chaceth
 + sleeth the ² OLIFANT. *pere ben* also manye opere bestes [2 fol. 123 a]
 fu^{ll} wykked + crue^{ll} *pat* *ben* not mocheles more *pan* a
 32 bere And *pei han* the hede lych a BORE + *pei han* .vj.
 feet And on euery foote .ij. large clawes trenchant And
 the body is lych a BERE, + the tayl as a lyoun. And
pere ben also myse als grete as houndes + ȝalowe myse
 36 als grete as RABENES. And *pere ben* GEES a^{ll} rede pre
 (1) is, missing, C. (2) vpo, C. (3) mount taynes, C.
 MANDEVILLE.

sithes more gret þan oure here t þei han the hed, the
 necke t the brest all blak. And many oper dyuerse
 bestes ben in þo contrees t ehwere pere abouten t
 manye dyuerse briddes also, of the whiche it were to longe 4
 fir to tell þou t þerfore I passe ouer at this tyme.

Ch. XXXIII. OF THE GODENESS OF THE FOLK OF THE
 YLE OF BRAGMAN; OF KYNG ALISANDRE,
 AND WHEREFORE THE EMPEROUR OF YNDE
 IS CLEPT PRESTRE IOHN.

The isle of
 Brahman.

Their
 virtues.

They obey
 the ten
 command-
 ments.

[1 fol. 123 v]

Their
 climate is as
 good as they
 are.

AND bezonde þat yle is anoper yle gret t gode and
 plentiful where þat ben gode folk t trewe and
 of gode lyuynge after hire beleve and of gode feyth. 8
 And all be it þat þei ben not cristned ne haue no perfytt
 lawe, ȝit natheles of kyndely lawe þei ben full of all
 vertue t þei eschewen all vices t all malices t all synnes.
 For þei ben not proude ne coueytous ne envyous ne 12
 wrathfull ne glotouns ne lecherous. Ne þei don to no
 man oper wise þan þei wolde þat oper men diden to hem.
 And in this poynt þei fulfillen the .x. commandementes
 of god, And ȝif no charge of aveer ne of riches And þei 16
 lye not ne þei swere not for non occasioun, but þei seyn
 simply ȝe and nay, For þei seyn he þat swereth wil
 disceyue his neyghbore; And þerfore all þat þei don þei
 don it withouten oth. And men clepen þat yle the yle 20
 of BRAGMAN, And somme men clepen it the lond of feyth.
 And þorgh þat lond renneth a gret ryuere þat is clept
 THEBE. And in genera all the men of þo yles t of all
 the marches pereabouten ben more trewe þan in any 24
 othere contrees pereabouten t more rightfull þan opere
 in all thinges. In þat yle is no thef ne mordre ne
 comoun womman ne pore beggere ne neuere was man
 slayn in þat tree. And þei ben so chast t leden so 28
 gode lif as þat þei weren religious men, And þei fasten
 all dayes. And because þei ben so trewe t so rightfull
 t so full of all gode condiciouns þei weren neuere greued

with tempestes ne with thonder ne with leyt ne with
hayl ne with pestylence ne with werre ne with hunger
ne [with] ⁽¹⁾ non oper tribulacioun, as wee ben many tymes
4 *amonges vs for oure synnes. Wherefore it semeth wel pat*
god loueth hem + is plesed with hire creance for hire gode
dedes. þei beleven wel in god pat made all thinges +
him þei worschipen. And þei preysen non erthely
8 *ricchess, And so þei ben all rightfuþ And þei lyuen fuþ*
onlynatly + so sobrelly in mete + drynk, pat þei lyuen
right longe. And the most part of hem dyen withouten
sykness whan nature fayleth hem for elde. And it
12 *befeth in kyng ALISANDRES tyme þat he purposed him*
to conquere pat yle + to maken hem to holden of him.
And whan þei of the contre herden it þei senten
Messangeres to him with lettres pat seyden thus: What
16 *may ben ynow to þat man to whom all the world is*
insuffisant? þou schalt fynde no thing in vs þat may
cause þe to werren agenst vs. For wee haue no ricchess
ne none wee coneyten, And all the godes of oure contree
20 *ben in comoun. Oure mete þat wee susteyne with all*
oure bodyes is oure ricchess, And in¹stede of tresour of
gold + syluer wee maken oure tresoure of accorl + pees
+ for to loue euery man oper. And for to apparaylle
24 *with oure bodyes wee vsen a sely lityþ clout for to*
wrappen in oure careynes. Oure wyfes ne ben not
arrayed for to make no man plesance, but only
counable array for to eschewe folye. Whan men peynen
28 *hem to arraye the body for to make it semen fayrere þan*
god made it, þei don gret synne, For man schold not
devise ne Aske gretter beautes þan god hath ordeyned
man to ben at his birthē. The erthe mynystreth to vs
32 *.ij. thinges: Oure liflode þat cometh of the erthe þat wee*
lyue by + oure sepulture after oure deth. Wee haue ben in
perpetueþ pees til now þat þou come to disherite vs. And
36 *also wee haue a kyng nought only for to do Iustice to*
euery man, for he schall fynde no forfeite among vs, but

God loves
them.

Their
message to
King
Alexande^r.

We are
poor.

[¹ fol. 121 a]

The earth
provides us
with food
and with
graves.

(¹) wit, C.

We need
neither law
courts nor
punish-
ments.

Alexander
confirms
their peace.

Oxydraces
or Gymno-
sophists.

[1 fol. 124 v]

Alexander
offers to
grant them
any request.

They ask
for im-
mortality.

They
reprove him
for his
pride.
He must
leave all his
earthly
goods.

for to kepe nobless & for to schewe þat wee ben obeyssant
wee haue a kyng. For Iustice ne hath not among vs no
place, for wee don to noman oper wise þan wee desiren 4
þat men don to vs, so þat rightwisness ne vengeance han
nought to don amonges vs; so þat no thing þou may take
fro vs but oure gode pes þat aȝ weys hath dured among
vs. And whan kyng ALISANDRE had rad þeise lettres he
thoughte þat he scholde do gret synne for to trouble hem 8
And þanne he sente hem surteez þat þei scholde not ben
aferd of him & þat þei scholde kepen hire gode maneres
& hire gode pees as þei hadden vsed before of custom &
so he let hem allone. Anoper yle pere is þat men clepen 12
OXIDRATE & anoper yle þat men clepen GYNOSOPHE
Where pere is also gode folk & full of gode feyth. And
þei holden for the moste ¹parlye the gode condicions
and customs & gode maneres as men of the contree aboue- 16
seyd, but þei gon aȝ naked. Into þat yle entred kyng
ALISANDRE to see the manere, And whan he saugh hire
gret feyth & hire trouthe þat was amonges hem, he seyde
þat he wolde not greuen hem And bad hem aske of hym 20
what þat þei wolde haue of him, ricchess or ony thing
elles & þei scholde haue it with gode wille. And þei
answerden þat he was riche ynow þat hadde mete &
drynke to susteyne the body with, For the ricchess of 24
this world þat is transitorie is not worth. But ȝif it were
in his powere to make hem jnmortaȝ, pereof wolde þei
preyen him & thanken him. And Alisandre answerde
hem þat it was not in his powere to don it, because he 28
was mortelȝ as þei were. And þanne þei asked him whi
he was so proud & so fierce & so besy for to putten aȝ the
world vnder his subiectioun, right as þou were a god & hast
no terme of thi lif, neiȝer day ne hour, And wynest to 32
haue aȝ the world at thi commandement, þat schalȝ leue þe
withouten fayle or þou leue it. And right as it hath ben
to oper men before þe, right so it schalȝ ben to opere after þe
And from hens schaltow here no thyng, But as þou were 36
born naked, right so aȝ naked schall þi body ben turned

- into erthe þat þou were made of. Wherefore þou scholdest
 thenke & jmpresse it in thi mynde þat no þing is jurnortaþ
 but only god þat made aþ þing. Be the whiche answerē
 4 ALISANDRE was gretly astoneyed & abayst & aþ confuse
 departed from hem. And aþ be it þat theyse folk han
 not the articles of oure feyth as wee han, natheles for
 hire gode feyth natureþ & for hire gode entent I trowe fully
 8 þat god loueth hem & þat god [taketh] ⁽¹⁾ hire seruyse to
 gree, right as he did of Iob þat was a paynem & held ¹him
 for his trewe seruant. And perfore aþ be it þat pere ben
 many dyuerse lawes in the world, 3it I trowe þat god
 12 loueth always hem þat louen him & seruen him mekely in
 trouthe And namely hem þat dispysen the veyn glorie
 of this world, as þis folk don & as job did also. And
 perfore seyde oure lord be the mouth of OZEE the
 16 prophete: PONAM EIS MULTIPLICES LEGES MEAS. * And also
 in another place: QUI TOTUM ORBEM SUBDIT SUIS LEGIBUS.
 And also oure lord seyth in the gospel: ALIAS OUES
 HABEO, QUE NON SUNT EX HOC OUILI. þat is to seyne þat
 20 he hadde othere seruantes þan þo þat ben vnder cristene
 lawe. And to þat acordeth the avisioun þat seynt PETER
 saugh at Iaff, How the aungel cam from heuene &
 broughte before him dyuerse bestes as serpentes & oper
 24 crepyng bestes of the erthe & of oper also gret plentee, and
 bad him take & ete. And seynt PETER answerde: I ete
 neuer, quod he, of vnclene bestes. And þanne seyde the
 aungeþ: NON DICAS INMUNDA QUE DEUS MUNDAUIT. And
 28 þat was in tokene þat noman scholde haue in despite non
 erthely man for here dyuerse lawes, For wee knowe not
 whom god loueth ne whom god hateth. And for þat
 ensample whan men seyn DE PROFUNDIS: þei seyn it in
 32 comoun & in generaþ, with the cristene: PRO ANIMABUS
 OMNIUM DEFUNCTORUM PRO QUIBUS SIT ORANDUM. And
 perfore seye I of this folk þat ben so trewe & so feythfuþ,
 þat god loueth hem, For he hath amonges hem many of
 36 the prophetes & aþwey hath had. And in þo yles þei

God loves
 natural faith
 in heathens.

[fol 125 a]

Differences
 of religion
 do not
 matter.

Holy Writ
 allows of a
 variety of
 religions.

Vision of
 St. Peter
 in Joppa.

God loves
 the Brag-
 mans.

prophecyed the JNCARNACIOUN of oure lord IHESU CRIST ;
 How he scholde ben born of a mayden .iij. MiH 3eer or
 more or oure lord was born of the virgyne MARIE. And
 þei beleeven wel in the JNCARNACIOUN t þat fuH perfitely, 4
 but þei knowe not the manere how he suffred, his
 passioun and deth for vs. And bezonde þeise yles þere
 is another yle þat is clept PYTAN. The folk of þat
 contree ^[1 fol. 125 b] 1 ne tyle not ne laboure not the ertlie, for þei elen 8
 no manere thing. And þei ben of gode colour t of faire
 schap after hire gretness, But the smale ben as DWERGHES,
 but not so lityH as ben the PIGMEYES. þeise men lyuen
 be the smeH of wyld APPLES And whan þei gon ony fer 12
 weye þei beren the APPLES with hem, For 3if þei hadden
 lost the sauour of the APPLES þei scholde dyen anon. þei
 ne ben not fuH resonable but þei ben symple t bestyaf.
 After þat is another yle where the folk ben aH skynned 16
 rougH heer as a rougH best, saf only the face t the pawme
 of the hond. þeise folk gon als wel vnder the water of
 the see as þei don aboue the lond aH drye And þei eten
 boþe flessch t fisch aH raugh. In this yle is a gret 20
 Ryuere þat is wel a .ij. myle t an half of brede þat is
 clept BUEMARE. And fro þat Ryuere a .xv. iorneyes in
 lengthe goynge be the desertes of the totlier syde of the
 Ryuere Whoso myght gon it, for I was not þere, But it 24
 was told vs of hem of the contree, þat withynne þo
 desertes weren the trees of the SONNE t of the MONE, þat
 spoken to kyng ALISANDRE And warned him of his deth.
 And men seyn þat the folk þat kepen þo trees t eten of the 28
 frute t of the bawme þat groweth þere lyuen wel .cccc.
 3eer or .ID. 3eere be vertue of the frut t of the
 bawme. For men seyn þat bawme groweth þere in gret
 plentee t nowhere elles, saf only at Babyloyn, as I haue 32
 told 3ou before. Wee wolden han gon toward tho trees
 fuH gladly, 3if wee had myght, But I trowe þat an .C.
 MiH men of Armes myghten not passen þo desertes
 safely, for the gret multytude of wyld bestes t of grete 36
 dragouns t of grete serpentis þat þere ben. þat slen t

Dwarfs
 feeding
 on the smell
 of wild
 apples.

Hairy,
 amphibious
 folk.

The trees
 of the Sun
 and Moon.

No army
 can fight
 the beasts
 of the
 desert.

deuouren aȝ þat comen aneyntes hem. In þat contre
 1 þen manye white OLIFANTES *withouten* nombre ⁊ of vny- [1 fol. 126 a]
 cornes ⁊ of lyouns of many maneres And many of suchē
 4 bestes þat I haue told before ⁊ of many oþer hydouse
 bestes *withouten* nombre. Manye othere yles þere ben in
 the lond of Prestre Ioħn ⁊ manye grete merueyles þat
 weren to long to tellen aȝ, bothe of his ricchesse ⁊ of his
 8 nobless And of the gret plentee also of precious stones
 þat he hath. I trowe þat ȝee knowe wel ynow ⁊ haue
 herd seye wherfore this Emperour is clept Prestre Ioħn,
 But natheles for hem þat knowen not I schaff seye ȝou
 12 the cause. It was somtyme an Emperour þere, þat was a
 worthi ⁊ a full noble Prynce, þat hadde cristene knyghtes
 in his companye, as he hath þat is now. So it befell
 þat he hadde gret list for to see the *seruise* in the chirche
 16 among cristene men. And þan dured cristendom beþonde
 the see aȝ TURKYE, SURRYE, TARTARIE, IERUSALEM,
 PALESTYNE, ARABYE, HALAPTEE ⁊ aȝ the lond of
 EGYPT. So it befell þat this Emperour cam *with* a
 20 cristene knyght *with* him in to a chirche in EGYPT And
 it was the Saterday in wytsonwoke And the Bisshopp
 made ordres. And he beheld ⁊ listend the *seruyse* full
 tentyfly And he asked the cristene knyght what men of
 24 degree þei scholden ben þat the prelate had before him.
 And the knyght answerde ⁊ seyde þat þei scholde ben
 prestes. And þan the Emperour seyde þat he wolde
 no longer ben clept kyng ne Emperour, but Preest And
 28 þat he wolde haue the name of the firste preest þat wente
 out of the churche. And his name was IOħN. And so
 eueremore siȝthens he is clept Prestre Ioħn. In his lond
 ben manye cristene men of gode feyth ⁊ of gode lawe ⁊
 32 namely of hem of the same contree ⁊ han comoun²ly hire
 prestes þat syngen the messe ⁊ maken the sacrament of
 the awtier of bred right as the GREKES don. But þei
 seye not so manye thinges at the messe as men don here,
 36 For þei seye not but only þat þat the APOSTLES seyden,
 as oure lord taughte hem, Right as Seynt PETER ⁊ seynt

The origin
 of Prester
 John's
 name.

An
 Emperour
 attended
 Christian
 ordination
 service in
 Egypt.

He was so
 impressed
 that he
 decided to
 be called
 priest,
 and named
 himself
 John after a
 priest.

[2 fol. 126 b]

His subjects
 consecrate
 the host like
 the Grekes,
 and sing
 mass
 without the
 additions
 made by the
 Popes.

THOMAS & the oþer APOSTLES songen the mess. seyenge
the PATER NOSTER & the wordes of the sacrament. But
wee haue many mo Addiciouns þat dyuerse POPES han
made þat þei ne knowe not offe.

4

CH. XXXIV. OF THE HILLES OF GOLD þAT PISSEMYRES
KEPEN, AND OF THE .IIIIJ. FLODES þAT
COMEN FROM PARADYS TERRESTRE.

The fruitful
isle of
Taprobane.

TOWARD the Est partye of Prestre Iohanes lond is
an yle gode & gret þat men clepen TAPROBANE þat
is full noble & full fructuous And the kyng þereof is full
riche & is under the obeysance of Prestre Iohn. And 8
allweys þere þei make hire kyng be cleccyoun. In þat
yle ben .ij. SOMERES & .ij. WYNTRES & men hervesten the
corn twyces a ȝeer. And in all the cesouns of the ȝeer
ben the gardynes florisschit. þere dwellen gode folk & 12
resonable & manye cristene men amonges hem þat ben so
riche þat þei wyte not what to done with hire godes. Of
olde tyme whan men passed from the lond of Prestre
Iohn vnto þat yle men maden ordynance for to passe by 16
schippe .xxiiij. dayes or more, But now men passen by
schippe in .viij. dayes; And men may see the botme of
the see in many places, for it is not full depe. Besyde
þat yle toward the Est ben .ij. oþer yles And men clepen 20

The sea
voyage.

Chryse and
Argyre, the
gold and
silver isles.
[1 fol. 127 v]

þat on ORILLE & þat oþier ARGYTE, of the whiche all the
lond is MYNE of gold & syluer. And þo yles ben right
where þat the REDE SEE ¹departeth fro the see OCCEAN,
And in þo yles men seen þer no sterres so clerely as in 24
oþer places, For þere apperen no sterres but only o clere
sterre þat men clepen CANAFOS. And þere is not the
mone seyn in all the LUNACIOUN saf only the seconde
quarteroun. In the yle also of þis TAPROBANE ben grete 28
hilles of gold þat PISSEMYRES kepen full diligently, And
þei fynen the pured gold & casten a wey the vnþured.
And þeise PISSEMYRES ben grete as houndes so þat noman
dar come to þo hilles, for the PISSEMYRES wolde assayllen 32

The gold is
watched by
giant ants.

- hem t deuouren hem anon, so pat noman may gete of pat
gold but be gret sleighte. And perfore whan it is gret
hete the pissemynes resten hem in the erthe from pryne
4 of the day in to noon And pan the folk of the contree
taken CAMAYLES, DROMEDARIES t IORS t oper bestes t gon
thider t chargen hem in aH haste pat pei may. And
after pat pei fleen away in aH pat the bestes may go or the
8 pissemynes comen out of the erthe. And in oper tymes
whan it is not so hote t pat the pissemynes ne resten hem
not in the erthe, pan pei geten gold be this sotyltee. pei
taken mares pat han zonge colles or foles t leyn vpon the
12 mares voyde vesselles made perfore t pei ben aH open
abouen t hangynge lowe to the erthe. And panne pei
sende forth po mares for to pasturen aboute po hilles t
withholden the foles with hem at home. And whan the
16 pissemynes sen po vesselles, pei lepen in anon, And pei
han this kynde, pat pei lete no thing ben empty among
hem, but anon pei fillen it, be it what maner of ping pat
it be, ¹ t so pei fillen po vesselles with gold. And whan
20 pat the folk supposen pat the vesseH ben fulle, pei putten
forth Anon the zonge foles t maken hem to nyzen after
hire dames t pan Anon the mares retornen towards hire
foles with hire charges of gold t pan men dischargen hem
24 t geten gold ynow be this sotyltee, For the PISSEMYNES
wole suffren bestes to gon and pasturen amonges hem,
but no man in no wyse. And bezonde the lond t the
yles t the desertes of Prestre Iofines lordschipe in goynge
28 streight towards the est, men fynde no ping but
montaynes t roches fuH grete. And pere is the derke
Regyoun Where no man may see nouper be day ne be
nyghte as pei of the contree seyn. And pat desert t pat
32 place of derknesse duren fro this cost vnto paradys
terrestre, where pat Adam oure formest fader t Eue weren
putt pat dwelleden pere but lytyH while, And pat is
towards the Est at the begynnyng of the erthe. But
36 pat is not pat Est pat we clepe oure Est on this half,
where the sonne riseth to vs, for whanne the sonne is Est in

In hot
weather, the
natives take
advantage
of the ants'
stay inside
the earth.

In colder
weather,
mares are
driven in
with empty
baskets
which the
ants fill.

[1 fol. 127 b]

Then the
mares return
to their
foals.

The Land
of Darkness.

- The sun
 rises there
 when it is
 midnight
 here.
- Before
 Noah's
 Flood, the
 earth was an
 exact globe.
- I was not in
 Paradise.
 [1 fol 128a]
- Its altitude.
- The
 enclosure.
- The spring
 of the four
 rivers.
 Ganges.
- The Nile.
- Tigris.
- Euphrates.
- þo partyes toward *paradys terrestre*, it is þanne mydnyght
 in oure parties o this half for the roundness of the erthie,
 of the whiche I haue towched to 3ou of before. For oure
 lord god made the erthie aH rownd, in the mylde place of 4
 the firmament, And pere as mountaynes & hilles ben &
 valeyes þat is not but only of Noes flode þat wasted the
 softe ground & the tendre & feH down into valeyes. And
 the harde erthie & the roche abyden mountaynes, Whan 8
 the soft erthie & tendre wax nessche porgh the water &
 feH and ¹becamen valeyes. Of *paradys* ne can I not
 speken *propurly* for I was not pere; it is fer bezonde &
 þat forthinketh me. And also I was not worthi. But as 12
 I haue herd seye of wyse men bezonde, I schaff telle 3ou
 with gode wilH. *Paradys terrestre*, as wise men seyn is
 the highest place of erthie þat is in aH the world And it
 is so high þat it toucheth nygh to the cercele of the mone, 16
 pere as the mone maketh hir torn. For sche is so high
 þat the flode of Noe ne myghit not come to hire þat wolde
 haue couered aH þe erthie of the world aH abowte &
 abouen & benethen, saf *paradys* only allone And this 20
paradys is enclosed aH aboute with a waH & men wyte
 not wherof it is, For the walles ben couered aH ouer
 with mosse, as it semeth. And it semeth not þat the
 waH is ston of nature ne of non oþer thing þat the waH is. 24
 And þat waH strecchetH fro the South to the north And
 it hath not but on entree þat is closed with fyre
 brennynge, so þat noman þat is mortall ne dar not entren.
 And in the most high place of *paradys*, euene in the 28
 myddel place, is a welle þat casteth out the .iiij. flodes
 þat rennen be dyuerse londes. Of the whiche the firste
 is clept *PHISON* or *GANGES*, þat is aH on, and it renneth
 porghout *YNDE* or *EMLAK*, In the whiche Ryuere ben manye 32
 precieuse stones And mochel of *LIGNUM ALOES* And moche
 graueH of gold. And þat oþer Ryuere is clept *NILUS* or
Gyson, þat goth be *ETHIOPE* & after be *EGYPT*. And þat
 oþer is clept *TIGRIS*, þat renneth be *ASSIRYE* & be *ARMENYE* 36
 the grete. And þat oþer is clept *EUPRATE* þat renneth also

- be MEDEE t be AR¹MONYE and be PEZSYE. And men *pere* [¹ fol. 128 b]
 beyonde seyn *pat* alle the swete watre of the world
 abouen t benethen taken hire begynnyng of *pat* welle of
 4 *Paradys* And out of *pat* welle all watre comen t gon.
 The firste *Ryuere* is clept PHISON, *pat* is to seyne in hire
 langage ASSEMBLEE, For manye *opere* *Ryueres* meten
 hem *pere* t gon into *pat* *Ryuere*. And *summen* clepen it
 8 (GANGES for a kyng *pat* was in YNDE *pat* highte GANGERES t
pat it ran poughout his lond. And *pat* water [is] ⁽¹⁾ in *sum*
place clere t in *sum* *place* trouble, In *sum* *place* hoot t in
sum *place* cold. The seconde *Ryuere* is clept NILUS or
 12 GYSON, for it is allwey trouble And GYSON in the langage
 of ETHIOPE is to seye trouble. And in the langage of
 EGIPTE also. The thridde *Ryuere* *pat* is clept TIGRIS is as
 moche for to seye as faste rennyng For he renneth more
 16 faste than ony of the *topere* And also *pere* [is] ⁽¹⁾ a best *pat*
is cleped TIGRIS *pat* is faste rennyng. The fourthe *Ryuere*
is clept EUPHRATES, *pat* is to seyne wel beryng for *pere*
 growen many godes vpon *pat* *Ryuere* as cornes, frutes t
 20 *opere* godes ynowe plentee. And see schult vnderstonde
pat *noman* *pat* is morteß ne may not approchen to *pat*
paradys. For be londe *noman* may go for wylde bestes
pat ben in the desertes t for the high mountaynes t grete
 24 huge Roches *pat* *noman* may passe by, for the derke
 places *pat* ben *pere* t *pat* manye. And be the *Ryueres*
 may *noman* go, for the water renneth so rudely t so
 scharly because *pat* it cometh down so outrageously
 28 ² from the high places abouen, *pat* it renneth in so grete
 waves *pat* no schipp may not rowe ne seyle azenes it.
 And the water roreth so t maketh so huge noyse t so gret
 tempest *pat* *noman* may here *oper* in the schipp, pough
 32 he cryede with all the craft *pat* he cowde in the hieste
 voys *pat* he myghte. Many grete lordes han assayed with
 gret wille many tymes for to passen be þo *ryueres* toward
paradys with full grete companyes, But þei myghte not
 36 spoden in hire viage. And manye dyeden for weryness of

Etymologies
 of those
 names.

Ganges.

Nile.

Tigris.

Euphrates.

Paradise is
 inaccessible

The rivers
 are too
 swift and
 noisy.

[² fol. 129 a]

Many have
 tried.

(¹) is, missing, C.

Some were
tired to
death.
One
became
blind and
deaf.
Some were
drowned.

rowynge azenst þo stronge waves, And many of hem
becamen blynde And many deve for the noyse of the
water. And summe weren perisschit & loste withijnne the
waves, so þat no mortell man may approche to þat place 4
withouten specyall grace of god, so þat of þat place I can
sey þou nomore And perfore I schaft holde me stille And
retornen to þat þat I haue seen.

Ch. XXXV.

OF THE CUSTOMS OF KYNGES & OþERE þAT
DWELLEN IN THE YLES COSTYNGE TO
PRESTRE IOHNES LOND, AND OF THE WOR-
SCHIFE þAT THE SONE DOTHTO THE FADER
WHAN HE IS DEDE.

From the
Antipodes
travellers
turn back,
instead of
proceeding
round the
world.

FROM þo yles þat I haue spoken of before in the lond 8
of Prestre Ioñn, þat ben vnder erthe as to vs þat
ben o this half And of oþer yles þat ben more further
bezoude, Whoso wil pursuen hem for to comen azen right
to the parties þat he cam fro & so environne aþ erthe. 12
but what for the yles, what for the see & what for strong
rowynge fewe folk assayen for to passen þat passage, aþ
be it þat men myghte don it wel þat myght¹ ben of power
to dresse him þereto as I haue seyd þou before. And 16

[1 fol. 129b]

Kan-sou.

perfore men returnen from þo yles aboueseyd be oþer yles
costynge fro the lond of Prestre Ioñn And þanne comen
men in returnynge to an yle þat is clept CASSON And þat
yle hath wel .lx. iorneyes in lengthe & more þan .l. in 20
brede. This is the beste yle & the beste kyngdom þat is
in aþ þo parties outtaken CATHAY. And 3if the mar-
chauntes vseden als moche þat contre as þei don CATHAY,
it wolde ben better þan CATHAY in a schort while. This 24
contree is full wel enhabyted & so full of cytees & of gode
townes & enhabyted with peple, þat whan a man goth out
of o cytee men seen another cytee euene before hem.
And þat is what partye þat a man go in aþ þat contree. 28
In þat yle is gret plentee of aþ godes for to lyue with &
of aþ manere of spices And þere ben grete forestes of.

Density of
its
population.

A wealthy
and
powerful
province.

- CHESTEYNES. The kyng of *pat* yle is full riche & full myghty And natheles he holt his lond of the grette CHANE & is obeyssant to him, For it is on of the .xij. prouynces
- 4 *pat* the gret CHANE hath vnder him *withouten* his propre lond & *withouten* *oper* lesse yles *pat* he hath, for he hath full manye. From *pat* kyngdom comen men in returnynge to an *oper* yle *pat* is clept RYBOTH & it is also Tibet.
- 8 vnder the grette CHANE *pat* is a full gode contree & full plentefous of all goles & of wyne & frut & all *oper* richess. And the folk of *pat* contree han none houses but *pei* dwellen & lyggen all vnder tentes made of blak
- 12 ferne by all the contree. And the princypall cytee & the most royal is all walled with blak ston & white,¹ And [1 fol. 180 a]
- all the stretes also ben patied of the same stones. In *pat* cytee is noman so hardy to schele blode of noman ne of
- 16 no best for the reuerence of an ydole *pat* is worschipt pere. And in *pat* yle dwelleth the POPE of hire lawe *pat* The Grand Lama.
- pei* clepen lobassy. This LOBASSY zeueth all the benefices & alle *oper* dignytees & all *oper* thinges *pat* belongen to
- 20 the ydole And alle *po* *pat* holden onything of hire chirches. Religious & *opere* obeyen to him as men don here to the POPE OF ROME. In *pat* yle *pei* han a custom be all the contree *pat* whan the fader is ded of ony man & the sone Funeral rites.
- 24 list to do gret worschipe to his fader, he sendeth to all his frendes & to all his kyn & for religious men & preestes & for mynstraH also gret plentee. And *panne* men beren the dede body vnto a gret hill with gret ioie & solempnyte
- 28 And whan *pei* han broughte it thider the chief prelate smyteth of the hede And leyth it vpon a gret platore of gold or of syluer, 3if [he] (1) be so ryche a man. And The dead body is cut to peces.
- pan* he taketh the hede to the sone And *panne* the sone &
- 32 his *oper* kyn syngen & seyn manye orisouns. And *panne* the prestes & the Religious men smyten all the body of the dede man in peces And *panne* *pei* seyn certeyn orisouns. And the foules of raveyne of all the contree
- 36 abowten knowen the custom of long tyme before [t] comen The birds of the air eat it.

(1) he, missing, C.

fleenge abouen in the eyr as EGLES, GLEDES, RAUENES t
opere foules of raveyne pat eten flesch. And pan the
preestes casten the gobettes of the flesch t pan the foules
eche of hem taketh pat he may t goth a litiH pens t 4
eteth it, And so pei don whils ony pece lasteth of the
dede body. And after pat, as preestes amonges vs syngen
for the dede: ¹SUBUENITE SANCTI DEI t CETERA, right so
[¹ fol. 130 b] po prestes syngen with high voys in hire langage: Be- 8
holdeth how so worthi a man t how gode a man this was,
pat the Aungeles of god comen for to sechen him t for to
bryngen him in to paradys. And panne semeth it to the
sone pat he is highliche worschipt whan pat manye briddes 12
t foules of raveyne comen t eten his fader, And he pat
hath most nombre of foules is most worschiped. And
panne the sone bryngeth hoom with him all his kyn t
his frendes t all the opere to his hows t maketh hem a 16
gret feste, And panne all his frendes maken hire avaunt t
hire dalyance how the foules comen pider, here .v. here
.vj. here .x. t pere .xx. t so forth t pei reioyssen hem
hugely for to speke pere of. And whan pei ben at mete, 20
the sone let brynge forth the hede of his fader t pere of
he zeueth of the flesch to his most specyall frendes in
stede of entremess or a sukkarke. And of the brayn
panne he leteth make a cuppe t pere of drynket he t 24
his oper frendes also, with gret deuocioun in remem-
brance of the holy man pat the Aungeles of god han
eten. And pat cuppe the sone schaff kepe to drynken
of all his lif tyme in remembrance of his fadir. From 28
pat lond in returnyng be .x. iorneyes porgh out
the lond of the grete CHANE is anoþer gode yle t a
gret kyngdom where the kyng is full riche t myghty.
And amonges the riche men of his contree is a passyng 32
riche man pat is no PRYNCE ne DUK ne ERL, But
he hath mo pat holden of him londes t oper lord-
schipes, for he is more richie, for he hath euery 3eer of
annueH rente .CCC. MiH. ² hors charged with corn of 36
dyuerse greynes t of ryzs. And so he ledeth a full noble

The funeral
service.

[¹ fol. 130 b]

The family
are
honoured if
many birds
partake.

The head is
eaten by the
best friends.

The skull is
made into a
cup.

[² fol. 181 a]

- lif & a delycate after the custom of the contree. For he
 hath every day .i. faire damyseles aH maydenes þat seruen
 him euere more at his mete & for to lye be hem o nyght &
 4 for to do with hem þat is to his plesance. And whan he
 is at the table þei bryngen him hys mete at every tyme
 .v. and .v. togedre And in bryngyng hire seruyse þei
 syngen a song And after þat þei knuten his mete & putten
 8 it in his mouth, for he towcheth nothing ne handletH
 nought, but holdeth euere more his hondes before him vpon
 the table. For he hath so longe nayles þat he may take
 no thing ne handle no thing. For the noblesse of þat
 12 contree is to haue longe nayles & to make hem growen aH
 weys to ben als longe as men may, And þere ben manye
 in þat contree þat han hire nayles so longe þat þei
 envynne aH the hond, And þat is a gret noblesse. And
 16 the nobless of the wommen is for to haue smale feet &
 litiH, And perfore anon as þei ben born, þei lete bynde
 hire feet so streyte þat þei may not growen half as nature
 wolde. And this [is] ⁽¹⁾ the nobleye of the wommen þere
 20 to haue smale feet & lityH. And aHweys þise damyseles
 þat I spak of befor syngen aH the tyme þat this riche
 man eteth. And whan þat he eteth no more of his firste
 cours þanne oþer .v. & .v. of faire damyseles bryngen him
 24 his seconde cours aH weys syngyng as þei dide befor.
 And so þei don contynuelly every day to the ende of his
 mete & in this manere ¹ he ledeth his lif And so dide þei
 before him þat weren his Auncestres & so schuH þei þat
 28 comen after him, withouten doyng of ony dedes of
 Armes, but lyuen euere more þus in ese as a swyn þat is
 fedd in sty for to ben made fatte. He hath a fuH fair
 palays & fuH riche, where þat he dwelleth jnne, of the
 32 whiche the walles ben in cyrcuyt .ij. myle. And he hath
 withjune many faire gardynes And many faire halles &
 chambres And the pawment of his halles & chambres ben
 of gold & syluer. And in the myd place of on of hys
 36 gardynes is a lytyH mountayne Where þere is a lityH

The rich
man with
the fitty
maidens.

His nails
are so long
that they
must feed
him.

Women's
feet are
bound.

The maidens
sing as they
bring in the
courses of
the rich
man's
dinner.

[1 fol. 131 b]

He never
fights, but
lives like a
pig.

His palace
and gardens.

(1) is, missing, C.

His
sunne et-
house.

medewe And in *pat* medewe is a lityH toothiH wilh toures
 t pynacles aH of gold And in *pat* lityH toothiH wole he
 sytten often tyme for to taken the ayr t to desporten
 hym. For *pat* place is made for no ping elles but only 4
 for his desport. Fro *pat* contree men comen be the lond
 of the grete CHANE also *pat* I haue spoken of before.
 And *zee* schuH vndirstonde *pat* of aH peise contrees t of
 aH peise yles t of aH the dyuerse folk *pat* I haue spoken 8
 of before t of dyuerse lawes t of dyuerse beleeves *pat*
pei han, zit is *pere* non of hem alle but *pat* *pei* han sum
 resoun wilkin hem t understandyng, but zif it be the
 fewere, t *pat* han certeyn Articles of oure feith t summe 12
 gode poyntes of oure beleeeve. And *pat* *pei* beleeven in
 god *pat* formede aH ping t made the world And clepen him
 god of nature, after *pat* the prophete seyth: ET METUENT
 EUM OMNES FINES TERRE, And also in ano^{per} place: OMNES 16
 GENTES SERUIENT EI, *pat* is to seyne: Alle folk schul
 seru^{en} him. But zit *pei* cone not speken perfytylly, for
 [1 fol. 182 a] *pere* is no ¹man to techen hem, but only *pat* *pei* cone
 deuysel be hire natureH wytt. For *pei* han no knou- 20
 leche of the sone ne of the holy gost. But *pei* cone
 aH speken of the BIBLE t namely of GENESIS, of the
 prophetes sawes And of the bokes of Moyses. And *pei*
 seyn wel *pat* the creatures *pat* worschipen hem ne ben 24
 no goddes, but *pei* worschipen hem for the vertue *pat* is
 in hem *pat* may not be but only be the grace of god.
 And of SIMULACRES t of YDOLES *pei* seyn *pat* *pere* ben
 no folk but *pat* *pei* han SIMULACRES And *pat* *pei* seyn 28
 for wee cristen men han ymages, as of oure lady t of
 opere seyntes *pat* wee worschipen, Noght the ymages of
 tree or of ston, but the seyntes in whoos name *pei* hen
 made after. For right as the bokes t the scripture of 32
 hem techen the clerkes how t in what manere *pei* schuH
 beleeven, right so the ymages t the peyntynges techen
 the lewed folk to worschipen the seyntes t to haue
 hem in hire mynde in whoos name *pat* pe ymages ben 36
 made after. *pei* seyn also *pat* the aungeles of god

The
adherents of
all creeds
accept some
points of
the true
faith.

They
believe in
the God of
Nature.

They know
parts of the
Old
Testament.

They
worship
idols as
Christians
the images
of saints.

- speken to hem in þo ydoles & þat þei don manye grete myracles, And þei seyn sotli þat þere is an aungeH within hem, For þere ben .iij. maner of aungeles, a gode & an eueH, as the GREKES seyn: CACHO and CALO. This CACHO is the wykked aungeH And CALO is the gode aungeH. But the toper is not the gode aungeH, but the wykked aungeH, þat is withinne the ydoles for to disceyuen hem & for to meynutenen hem in hire errour. þere ben manye oper dyuerse contrees and manye oper merueyles bezonde þat I haue not seen, Wherfore of hem I can not speke properly to tell þou the manere of hem.
- 12¹ And also in the contrees where I haue ben ben manye mo dyuersitees of many wondrous things þanne I make mencoun of, For it were to longe thing to deuyse þou the manere. And þerfore þat þat I haue deuysed þou of
- 16 certeyn contrees þat I haue spoken of before, I beseeche þoure worthi and excellent noblesse þat [it] ⁽¹⁾ suffice to þou at this tyme, For ȝif þat I deuysed þou aH þat is bezonde the see, another man peraunter þat wolde peynen him
- 20 & trauaylle his body for to go into þo marches for to encerche þo contrees myghte ben blamed be my wordes in rehercyng manye straunge things. For he myghte not seye no thing of newe, in the whiche the hereres
- 24 myghten haue ouper solace or desport or lust or lykyng in the herynge. For men seyn aH weys þat newe things & newe tydynges ben plesant to here. Wherfore I wole holde me stille withouten any more rehercyng of dyuer-
- 28 siteez or of meruaylles þat ben bezonde, to þat entent & ende þat whoso wil gon into þo contrees he schal fynde ynowe to speke of, þat I haue not touched of in no wyse. And ȝee schuH vndirstonde ȝif it lyke þou þat at myn
- 32 hom comyng I cam to ROME & schewed my lif to oure holy fadir the POPE & was assoylled of aH þat lay in my conscience of many a dyuerse [greuous] ⁽²⁾ poynt, as men mosten nedes þat ben in company dwellyng among so
- 36 many a dyuerse folk of dyuerse secte & of beleewe as I

The angels
that speak
through the
idols are
evil angels.

I can speak
neither of
what I have
not seen,
nor of all
that I have
seen.

[¹ fol. 132 v]

Something
must be left
for other
travellers to
tell.

I confessed
to the Pope
of Rome.

(¹) is, C.

(²) grouous, C.

haue ben. And amonges aH I schewed hyu this tretys
 [1 fol. 133 a] þat I had made after informacioun of men ¹þat knewen
 of thinges þat I had not seen my self, And also of mer-
 ueyles and customes þat I hadde seen my self, as fer as god 4
 wolde ȝeue me grace, And besoughte his holy fadirhode,
 My book was ap-
 proved by
 his council.
 þat my boke myȝhte ben examyned and corrected be
 avys of his wyse & discreet conseiH. And oure holy
 fader of his special grace remytted my boke to ben 8
 examyned & preued be the Avys of his seyd conseiH,
 Be the whiche my boke was preened for trewe ju so
 moche þat þei schewed me a boke þat my boke was
 examynde by, þat comprehended full moche more be an 12
 hundred part, be the whiche the MAPPA MUNDI was made
 after. And so my boke, aH be it þat many men ne list
 not to ȝeue credence to no þing but to þat þat þei seen
 with hire eye, ne be the Auctour ne the persone neuer so 16
 trewe, is affermed & preued be oure holy fader in maner
 & forme as I haue seyd.

AND I Iohn MaundevyH knyght aboueseyd, aH þough
 I be vnworthi, þat departed from oure contrees 20
 & passed the see the ȝeer of grace a .MiH .ccc. & .xxij.
 þat haue passed many londes & manye yles & contrees
 & cerched manye full strange places, And haue ben in
 many a full gode honourable companye & at many a faire 24
 dede of armes, aH be it þat I dide none myself for myn
 vnable iusuffisance; And now I am comen hom mawgree
 myself to reste for gowtes Artetykes þat me distreynen;
 þat deffynen the ende of my labour, aȝenst my wiH god 28
 knowetiH. And þus takynge solace in my wrech²ched
 reste recordynge the tyme passed I haue fulfilled þeise
 thinges & putte hem wryten in this boke, as it wolde
 come into my mynde, the ȝeer of grace a .MiH .ccc. & .lvj. 32
 in the .xxxiiij. ȝeer þat I departede from oure contrees.
 Wherefore I preye to aH the rederes & hereres of this
 boke ȝif it plesse hem þat þei wolde preyen to god for me
 and I schall preye for hem. And alle þo þat seyn for 36

I started in
1322.

Now I am
resting at
home.

[2 fol. 133 b]

I wrote this
in 1356.

Let my
readers
pay for n.e.

me a PATER NOSTER *with* an AUE MARIA *pat* god forzeue
 me my synnes I make hem *parteneres* + graunte hem part
 of aH [pe] ⁽¹⁾ gode pilgrimages + of aH the gode dedes *pat*
 4 I haue don, 3if ony *ben* to his plesance. And noght only
 of þo, but of aH *pat* euere I schaff do vnto my lyfes ende.
 And I beseche almyghty god fro whom aH godeness + ^{I pray for}
 grace cometh fro, *pat* he vouchesaf of his excellent mercy ^{them.}
 8 + habundant grace to fuffylle hire soules *with* inspira-
 cioun of the holy gost in makynge defence of aH hire
 gostly enemyes here in erthe, to hire saluacioun bothe
 of body + soule to worschipe + thankyng of him *pat* is
 12 prece + on *withouten* begynnyng + *withouten* endyng
pat is *withouten* qualitee good, *withouten* quantytee gret
pat in alle places is present and aH thinges conteynyng
 the whiche *pat* no goodness may amende ne non eueH
 16 empyre, *pat* in perfyte Trynytee lyueth + regneth god be
 alle worldes + be aH tymes. Amen. Amen. Amen.

(1) pe, blotted out in C.

APPENDIX.

[From MS. Egerton 1982 we reprint the passage missing in Chapter XV, p. 82.]

Miraculous
oil. Neuerpeles þat table euermare dreppez oel as it ware of
oliue, And þar es a vessel of marile vnder þe table to
ressayue þe oel. þaroff þai giffe to pilgrimes for it heles of
many sekeness. And men saise þat if it be keped wele 4
senen ȝere efterwardes it turnes in to flesch and blud.
Fra Sardenak men comez thurgh þe vale of Bochar þe
whilk es a faire vale *and* a plentifous of all maner of
fruyte and it es amanges hilles and þer er þarin fair 8
ryuers and grete medews and noble pasture for bestez.
Lebanon. And men gas by þe mountes of libane whilk lastez fra
Ermony þe mare to wardes þe north vnto Dan þe whilk
[¹ fol. 51 a] es þe end of þe ¹land of repromissoun to ward þe north 12
as I said before. þir hilles er riȝt fruytful And þare er
many faire welles and cedres *and* cipressez and many
oper treesse of diuerse kyndes; þare er also many gude
tounes to ward þe heued of þir hilles full of folk. 16

Sabbath
river.

Betwene þe citee of arkez and þe citee of Raphane es
a riuer þat es called Sabatory for on þe seterday it
rynnez fast and all þe woke elles it standes still and
rynnez noȝt or elles bot fairely. Betwene þe forsaid hilles 20
also es anoper water þat on nyghtes frescz hard and on
days es na frost sene þeron. And as men comez agayne
fra pase hilles es a hill hier þan any of þe oper and þai
call it þare þe hegh hill þare es a grete citee and a faire 24
þe whilk es called Tryple In þe whilk er many gude
cristen men ȝemand þe same rytcs *and* customes þat we
vse. Fra þeine men comez by a citee þat es called Beruch
Bey rout whare sayne george slew þe dragoun and it es a gude 28

Tripoli.

toune *and* a faire castel perin And it es .iiij. iournez fra
 pe forsaid citee of Sardenak. At pe ta syde of Beruch
 .xvj. myle to come hiderward es pe citee of Sydon. At
 4 Beruch entres pilgrimes in to pe see pat wið com to Cipre
 and pai aryfe at pe porte of Surry or of Tyre and so pai Tyre.
 com to Cipre in a lytið space Or men may com fra pe
 porte of Tyre and com nozt at Cipre and aryfe at sum
 8 hauen of grece and so come to pise partyse as I said
 before.

- 1 I hafe takle 3ow now of pe ways by whilk men gase The longer way.
 ferrest and langest to ierusalem as by babilon *and* [1 fol. 51 b]
- 12 mount synay and many oþer placez whilk 3e herd me tel
 off and also by whilk ways men schaff turne agayne to pe
 land of reþromissoun, now wið I tel 3ow pe rightest
 way and pe schortest to ierusalem. For sum men wið The shorter way.
- 16 nozt ga pe toþer, sum for pai hafe nozt spending ynogh,
 sum for pai hafe na gude company and sum for pai may
 nozt endure pe lang trauail, sum for pai drede þam of
 many perils of desertes sum for pai wið haste þam hame-
- 20 ward desirand to see þare wifes and þare childer or for
 sum oþer resonable cause pat pai hafe to turne sone hame.
 And þerfore I wið schew how men may passe tittest *and*
 in schortest tyme make þaire pilgrimage to ierusalem.
- 24 A man þat comes fra pe landes of pe west he gas thurgh
 fraunce burgoyne and lumbarly and so to venice or geen
 or sum oþer hauen and schippes þare and wendez by see
 to pe Ile of greff þe whilk pertenez to pe Ianuenes, And Corfu.
- 28 seyne he aryuez in grece at porte *Mirro*k or at *Valon* or Valona.
 at *Duras* or at sum oþer hauen of þat cuntree and risteþ Durazzo.
 him þare and byez him vitailles and schippeþ agayne and
 saileþ to *Cipre* and aryuez þare at *Famagost* *and* comeþ Cyprus.
- 32 nozt at pe Ile of *Rodes*. *Famagost* es pe chieff hauen
 of *Cipre* And þare he refreschez him and puruays him of
 vitailles *and* þan he gase to schippe *and* comeþ na mare on
 land ²if he wið before he come at porte Iasse þat es pe Jaffa.
- 36 next hauen to ierusalem for it es bot a day iournee [2 fol. 52 a]

and a half fra *ierusalem* *pat* es to say .xxxvj. myle. Fra
Ram'eh. þe porte Iaffe men gase to þe citee of *Rames* þe whilk es
 bot a lytill þeine and it es a faire citee and a gude
 and mykiH folk *perin*. And *withouten* *pat* citee toward 4
 þe south is a kirk of oure lady whare oure lord schewed
 him tiH hir in three cloudes þe whilk betakned þe
Lidda. trinitee And a lytiH þeine es ane *oper* citee *pat* men
 callez *Dispolis* bot it hight sum tyme *Lidda* a faire citee 8
 and a wele inhabited. þare es a kirk of sayne george
 whare he was heuedid. Fra þeine men gase to þe casteH
Mountjoy. of Emaus And so to þe mount ioy þare may pilgrimes
 first see to *ierusalem* At mount ioy liggez Samuel þe 12
 prophete. Fra þeine men gase to *ierusalem*. Beside þir
 ways es þe citee of *Ramatha* and þe mount *Modyn* And
 þeroff was *Matathias* *Iudas Machabeus* fader And þare er
 þe graues of þe *Machabeez*. Bezond *Ramatha* es þe 16
Tekoah. towne of *Techue* wharoff *Amos* þe prophete was And þare
 es his grafe.

Another route. I hafe tald þow before of þe haly placez *pat* er at
ierusalem and aboute it and þerfore I wiH speke 20
 namare of þam at þis tyme, Bot I wiH turne agayne *and*
 schewe þow *oper* ways a man may passe mare by land
 and namely for þaim *pat* may nozt suffer þe sauour of þe
 see bot es leuer to ga by land if aH it be þe mare payne. 24
 Fra a man be entred in to þe see he schiH passe tiH ane
 of þe hauens of lumbarly For þare þare es þe best making
 [1 fol. 52 b] of purueaunce ¹of vitales or he may passe to Ieen or
 Venice or sum *oper* And he saH passe by see into grece 28
 to þe porte Mirrok or to Valon or to Duras or sum *oper*
 hauen of *pat* cuntree And fra þeine he saH ga by land to
 Constantinople And he saH passe þe water *pat* es called
Arme of St. George. Brace sayne george þe whilk es ane arme of þe see. And 32
 fra þeine he saH by land ga to *Ruffynett* whare a gude
 casteH es and a strang And fra þeine he saH ga to
Sinope. *Pukheral* and seyne to þe casteH of Synople and fra þeine

to *Capadoce* þat es a grete cuntree whare er many grete
 hilles And he saff ga thurgh *Turky* to þe porte of
Chiutok and to þe citee of Nyke whilk es bot .vij. myle <sup>Civitot,
Nicaa,</sup>
 4 þeine. þat citee wanne þe Turkes fra þe emperour of
 Constantinople and it es a faire citee and wele walled on
 þe ta syde And on þe toper syde es a grete lake and a
 grete riuier þe whilk es called Lay. Fra þeine men gase
 8 by þe hilles of Nairmont and by þe vales of Maillrins
 and straite felles And by þe toune of *Ormanx* or by þe
 tounes þat er on *Riclay* and *Scanton* þe whilk er grete <sup>Heraclea,
Iconium.</sup>
 waters and noble And so to Antioche þe lesse whilk es
 12 sett on þe ryuer of Riclay and þare aboutes er many gude
 hilles and faire and many faire wodes and grete plentee
 of wyld bestes forto hunt at.

16 **A** Nd he þat wiif ga anoper way he schaff ga by þe
 playnes of Romany costayand þe romayn sec.
 On þat coste es a faire castell þat men callez Florach and
 it es right a strang place And vppermare among þe
 mountaynes es a faire citee þat es called Toursout ¹ and ^{Tarsus.}
 20 þe citee of *Longemaath* and þe citee of *Assere* and þe cite ^[1 fol. 53 a]
 of *Marmistre*. And when a man es passed pase moun- ^{Mopsuestia.}
 taynes and pase felles he gase by þe citee of *Marioch* ^{Chalchidia}
 and by Artoise whare es a grete brigg apon þe riuier of
 24 *ferne* þat es called *Farfur* and it es a grete riuier herand <sup>Pharpar
or Orontes</sup>
 schippes and it rynnes riht fast oute of þe mountaines to
 þe cite of *Damasc* And besyde þe citee of *Damasc* es
 anoper grete riuier þat comes fra þe hilles of liban whilk
 28 men callez *Abbana*. At þe passing of þis riuier saynt ^{Abana.}
 Eustace þat sum tyme was called Placidus lost his wyf
 and his twa childer. þis riuier rynnes thurgh þe playne
 of Archades and so to þe reed see. Fra þeine men gase
 32 to þe cite of *Phenice* whare er hate welles and hate bathez
 And þan men gase to þe cite of *Ferne* and betwene
 Phenice and Ferne er .x. myle. And þare er many faire
 woldes. And þan men comez til *Anthioche* whilk es Antioch

- .x. myle peine And it es a faire citee and wele walled
 aboute *with* many faire toures And it es a grete cite bot
 it was sum tyme gretter pan it esn owe For it was sum
 tyme twa myle on lenth and on brede oper half myle 4
 And thurgh þe myddes of *pat* citee ranne þe water of
 Farphar and a grete brigg ower it and þare ware sum
 tyme in þe walles aboute þis citee .ccc. and fyfty toures
 and at ilk a piler of þe brigg was a toure. þis es þe 8
 cheeffe cite of þe kyngdom of Surry And ten myle fra þis
 cite es þe porte of *Saynt Symeon* and þare gase þe water
 off Farphar in to þe see. Fra Antioche men gase to a
 cite *pat* es called *Lacuth* and pan to *Gebel* and pan to 12
Tortosa. *Tortouse* and þare nere es þe land of *Channel* ¹ and þare
 [fol. 53 b] es a strang casteH *pat* es called Maubek. Fra *tortouse*
Tripoli. *passez* men to Tryple by see or elles by land thurgh þe
 strayt of mountaynes and felles and þare es a citee *pat* es 16
 called *Gibilet*. Fra Triple gase men til *Acres* And fra
 þeine er twa ways to ierusalem þe tane on þe left half
 and þe toper on þe riȝt half. By þe left way men gase
 by *damasc* and by þe flum Iordan, By þe riȝt way men 20
 gase by *Maryn* and by þe land of *Flagamy*. And nere
 þe mountaynes vnto þe cite of *Cayphas* *pat* sum men
 callez þe casteH of Pilgrimes And fra þeine to ierusalem
 er .iiij. day. Iournez In þe whilk men schaff ga thurgh 24
Cesarea. *Cesaria Philippi* and so to *Iaffe* and *Rames* and þe
 casteH of *Emaus* and so to ierusalem. Now hafe I talde
 30w. sum ways by land and by water *pat* men may ga by
 to þe haly land after þe cuntreez *pat* þay com fra neuer- 28
 peles pai com aH til ane ende.
- The land
 journey. } Yt es þare anoþer way to ierusalem aH by land and
 } passe noȝt þe see fra fraunce or flaundres bot *pat*
 way es fuH lang and perlious and of grete trauaile and 32
 perfore few gase *pat* way. He *pat* schaff ga *pat* way he
 schaff ga thurgh *Almayne* and *Pruyss* and so to *Tartary*.
 þis tartary es halden of þe grete Caan of Cathay of
- Prussia,
 Tartary.

wham I think to speke afterward. þis es a full iH land
and sandy *and* lytiH fruyt herand For þare growes na
corne ne wyne ne beenes ne peese ne nanoper fruyt
4 conable to man forto liffe *with*, Bot þare er bestez in
grete plentee And þerfore þai ete hot flesch *withouten*
breed *and* soupez þe broo And þai drink mylke of aH
maner of bestez.

PRINTED IN GREAT BRITAIN BY
RICHARD CLAY & SONS, LIMITED,
BRUNSWICK ST., STAMFORD ST., S E. 1,
AND BUNGAY SUFFOLK.

